

# The Christian Observer.

No. 276.]

DECEMBER, 1824.

[No. 12. Vol. XXIV.]

## Religious Communications.

*For the Christian Observer.*

### CONVERSION AND DEATH OF COUNT STRUENSEE.

*(Continued from p. 674.)*

DR. MUNTER gave to the world a minute account of his conferences with Count Struensee, which amounted to thirty-eight in number. They exhibit a remarkable instance of a philosophical infidel forced, step by step, from the "refuges of lies" in which he had entrenched himself, and constrained to acknowledge the Divine authority of Revelation; and this not only as a cold dictate of the understanding, but, as there appears the strongest reason to believe, with true justifying faith to the salvation of his soul. A series of extracts from Dr. Munter's memoranda will best convey the leading facts of this affecting narrative. The following is the substance of their first interview:—

March 1, 1722.—"He received me with a sour and gloomy countenance, in the attitude of a man who was prepared to receive many severe reproaches with a silence that shewed contempt. We were alone; and I was greatly moved, beholding the misery of one who, but a few weeks ago, was the first and the most powerful of all the King's subjects. I neither wished nor was able to hide my feelings. 'Good Count,' said I, 'you see I come with a heart that is sensibly affected for you; and I sincerely wish to make the visits which I am ordered to pay you agreeable and useful.' Here he quitted his affected attitude, his countenance grew more serene, he gave me his hand, and thanked me

CHRIST. OBSERV. No. 275.

for the share I took in his fate. 'Our conversation,' continued I, 'will be now and then disagreeable both to you and me; but I profess most solemnly, that I shall tell you even those melancholy truths which I have to communicate, without severity to you, but not without pain to myself. I know I have no right to give you any unnecessary uneasiness, and you may depend upon my sincerity. Should it happen that accidentally in our conversation a word should slip from me which perhaps may appear offensive, I declare beforehand that it never will be uttered with such a design; and I beg that in such instances you will overlook my precipitation.' With an air and a look that appeared to me not very favourable, he replied, 'Oh! you may say what you please.'

"I shall certainly, good Count," continued I, 'say nothing but what my great desire to contribute towards your future happiness, as much as lies in my power, shall oblige me to. I wish to raise your attention to a serious consideration of your moral state, and how you stand in regard to God. You do not know how your fate in this world may be decided; and Christianity, which I teach and believe, makes it my duty earnestly to wish for your everlasting happiness. Consider my visits and my conversation only in this view, and I hope you will not disapprove of them. I had several reasons which might have led me to wish to decline obeying the King's order which brings me to you: but the hope of comforting you in your misfortunes, and of ad-  
94

vising you to avoid greater ones, was too important not to sway me. Do not charge me with views of a meaner sort. I come not for my own sake, but only with a wish of being useful to you.' He then confessed twice that he was fully convinced I did it entirely for his advantage."

In allusion to some remarks which Dr. Munter made respecting a future state, the Count would not own that he ever had entertained any inward impressions of immortality, or had been afraid of it. He confessed that the thought, that he should soon entirely cease to exist was disagreeable to him; it frightened him: he wished to live, even if it were with less happiness than he now enjoyed in his prison. But he added, that he did not find the thought of total annihilation so terrible as it was to many who entertained the same sentiments with himself.

In the course of the conversation he incidentally admitted, that it was his heart and not his understanding that was the source of his infidelity.—"You will hardly," said he, "make me believe that there is a future life, and though you perhaps may convince my understanding by reasons which I cannot overthrow, my heart will not yield to the conviction. My opinion, which is opposite to yours, is so strongly woven into my sentiments; I have so many arguments in favour of it; I have made so many observations from anatomy and physic, which confirm it, that I think it will be impossible for me to renounce my principles."—How true the Scriptural maxim, that it is with *the heart* that man believeth unto righteousness!

The following is an outline of this unhappy man's creed at this period; and which is radically the creed of the philosophical unbelievers of our own day. He acknowledged and adored a Supreme Being, and believed that the world and mankind had their origin from God. He could never persuade himself,

that man consisted of two substances. He looked upon himself and all other men as mere machines. It was God that first animated this human machine: but as soon as its motion ceased, that is, when man died, there was no more for him either to hope or to fear. He did not deny that man was endowed with some power of liberty, but his free actions were determined only by his sensations; and therefore they could be accounted moral, only so far as they related to society. Every thing that man could do was in itself indifferent. God did not concern himself about our actions. He was very sorry for some of his actions, and, in particular, that he had drawn others with him into misfortunes; but he feared no bad consequences or punishments after this life. He could not see why such punishments were necessary to satisfy the justice of God, even though he allowed that God regarded our actions.

In the second conference, March 3, the first thing Dr. Munter endeavoured to convince the Count of was the falsity of his system that man was a mere machine; concluding with a serious and tender exhortation to him, not to let the few last weeks of his life slip away uselessly for eternity. The Count was affected, and, casting down his eyes, replied,—“You must have a great deal of the goodness, humanity, and faithfulness of a minister, since you are so anxious about my welfare, and are not displeased at my not agreeing with you exactly in opinion.” “I assure you,” rejoined Dr. Munter, “I shall not, until the very last day of your life, desist from exhorting and entreating you; and I hope God will bless my endeavours.”

At the third conference, March 5, we find Struensee admitting the force of the arguments which had been urged for the immortality of the soul, and even expressing a wish that the doctrine might be true; upon which Dr. Munter remarks,—“I thought it needless, therefore, to enter into

more ample disquisitions about the existence, nature, and immortality of the soul. Besides, I was afraid that philosophical speculations on these truths might detain us too long, and lead us astray to various researches which are but little adapted to amend the heart." This judicious adviser therefore proceeded to point out the fearful possibility and certainty of what must be the lot of the impenitent sinner in a future state, particularly urging upon the Count, that even if he could fully justify his actions before his fellow-creatures, he could not do so before a holy and omniscient God. "I acknowledge this," said Struensee, "and therefore shall say nothing to excuse myself before God; and I hope he will not demand this of me. I trust in my repentance and his mercy. Do not you think God will forgive me on account of this philosophical repentance?" Dr. Munter most judiciously and scripturally replied:—"According to my notions of repentance, I can give you no hopes. I know but one way to receive God's pardon, and this is not by a philosophical but by a Christian repentance. I cannot yet state all the reasons why I am constrained to think so; but if you only reflect on God's mercy, in which you trust, you will find that even this very mercy makes it necessary for him to be just, and to shew his aversion to moral evil. Such mercy as that of God, which cannot degenerate into weakness, must doubtless be very terrible to him who has offended against it. I entreat you not to put a blind and ill-founded confidence in it."

By the blessing of God upon these interviews, and the appropriate books which Dr. Munter placed in his hands, (which being chiefly from German writers little known in this country, it will not be necessary to specify in detail,) we find by the next conversation that the Count had so far advanced towards a change of sentiments that he now acknowledged an approaching eternity. "Neither

could he, nor would he," says Dr. Munter, "any more oppose the impressions which the prospect of it made upon him. He was concerned about his moral condition, but not enough yet; at least, not on account of the displeasure of God which he was labouring under. I endeavoured therefore to convince him, that human actions are not good or bad, merely on account of their consequences in society, which hitherto had been his opinion; and I shewed, that the will of God is the only rule by which the morality of actions is to be determined. After some silence on both sides, and amidst his tears, he looked at me with an air that betrayed both anxiety and confidence, and said, 'Oh! if my tears came only from the right source!' 'I suspect,' said I, the reason why you weep. It is for the misery into which you have thrown your friends. This is your tender side, which pains you, even when it is but slightly touched. Examine yourself, whether it is only personal friendship, and the remembrance of mutual enjoyed pleasures, and regret for having lost the hope of their continuation—or whether it is the consciousness that you have offended God, religion, and virtue, in the persons of your unfortunate friends?" The Count seems to have felt the force of this distinction, and not long after added; "I fear it is now too late to beg for God's mercy; and perhaps I do it in my present situation only out of necessity!" upon which Dr. Munter forcibly pointed out to him the mercy of God to the returning penitent, even at the eleventh hour.

At their next two interviews, March 10 and 12, Dr. Munter exhibited, one by one, a long catalogue of sins, with each of which he faithfully, but affectionately, charged his catechumen, who, to all of them, in a very penitent manner, and with many tears, pleaded guilty. The powerful effect of this probing examination upon his conscience was very visible in his subsequent de-

partment; for General Lieutenant Holben, the commander of the castle where the Count was prisoner, told Dr. Munter some days after, that since his last visit, the Count had been very uneasy; that he frequently on a sudden started from the couch upon which he used to lie during the whole time of his imprisonment; that he would sit for half an hour together, hanging down his head, buried in deep thought, sobbing, and shedding many tears. His repentance had also now begun to assume a more Scriptural form; for we find him saying at their next interview, "I cannot seriously enough repent of having led so bad a life, and of having acted upon such wicked principles. My present condition, and even my death, do not concern me so much as my sinful actions."

At this interview Dr. Munter presented the Count with a letter from his father, who seems to have been a man of simple earnest piety. A portion of this affecting epistle cannot but prove interesting to the reader.

"I could wish that these lines, if possible, may reach you, that you may read and consider them. The melancholy, grief, and anxiety of your parents, on account of their sons, I am not able to express. Our eyes swim in tears, day and night. Our souls cry without ceasing to God for mercy upon them. But I will speak no more of this. There is but one thing which lies heavy upon my mind, and that of your much afflicted mother. You know our sentiments. You know our intention when we educated you. You remember how often and how seriously we inculcated this great truth, that 'godliness is profitable unto all things.' As often as I had occasion to speak to you, even then when you were in a public capacity, I reminded you of the omnipresent God, and exhorted you to be careful in preserving a good conscience. Your own heart will tell you how far you have

lived up to the exhortations of your father.

"Long have your parents been under great anxiety about you. Since we lead a retired life, and have very few acquaintance, and you yourself have written nothing about your circumstances, the prayers and sighs of our straitened hearts have ascended to God in secret; and in our anxiety we cried, that your soul might not be lost. Three different times, at Halle, Gedern, Altona, you were looked upon as a dead man by those that stood about your sick bed. God has spared you, and preserved your life; certainly with that only intent, to prepare you in this time of grace for a happy eternity. The same is now the chief intention of your gracious Redeemer, in your prison. You are his creature; he loves you; you are redeemed by the blood of Jesus. God is a reconciled Father. You are baptized in the name of the Trinity. He will make an everlasting covenant with you, and he will not desist from doing good to you. Return then to your God, my son, he will not hide his face and compassion from you. Listen to the voice of your conscience, and the conviction which the Spirit of God produces in your soul. Pray to God that he may disclose to you the true inward state of your heart, that, enlightened by him, you may see how great are your transgressions. Employ your present solitude to search your whole life in the sight of the all-knowing God, that you may see how great and how detestable are your sins. Do not flatter yourself. Be rigorous with your own heart. Accuse yourself and judge yourself before the tribunal of God, whilst you are still enjoying this time of grace.

"When you shall feel your sins to be a heavy burden, your heart will then be humbled before God; you will pray for mercy, and you will seriously detest and abhor your transgressions. You will then see the great importance and necessity

of the redemption of Christ. You will then take refuge in Him who receives sinners, who was made to be 'sin for us,' who has paid the debt of our sins, and suffered the punishment, that we might be made 'the righteousness of God in him, and might have redemption through his blood, the forgiveness of sins, according to the riches of his grace.' Still the blood of Christ pleads for you. He that is merciful still stretches forth his hands. Without Jesus there is no salvation. He is the author of it. Even for your sake 'he has received gifts.' You may have in him righteousness for your peace of mind and for your sanctification. O that Jesus might be glorified in your heart! In him we have happiness whilst we live, whilst we suffer, whilst we die, and after death.

"Your mother sends her love to you. She weeps, she prays with me, for our unfortunate sons. My son, my son, how deeply do you afflict us! Oh! could we but have this only comfort, that our sons turned with all their heart unto the Lord, and that we with joy might find them again in eternity before the throne of the Lamb!

"We your parents commend you to the love of the Lord that has mercy on you. May Jesus, who is a compassionate High Priest, remember you for good at the right hand of God, that you may receive mercy before the Throne of Grace, and be pardoned unto everlasting salvation. Yea, Jesus! thou great Friend of mankind, who wilt in no wise cast out him that comes to thee, help parents and children to life everlasting!"

This affecting letter the Count seized with great eagerness, and began to read; but he had not half finished it, when he laid it down, weeping bitterly. "It is impossible for me to read any further; I will begin again by and bye."

"Read it by yourself," replied Dr. Munter, "and read it often. It is the letter of an honest, afflicted,

and tender parent. Endeavour to comfort your pious and virtuous father and mother, by a Christian-like answer. You know very well what alone can comfort them." "Oh! my God," said he, in a manner which cannot be expressed, "I cannot write to them; I do not know how I shall act!"

In the course of the subsequent conversation he remarked, in reference to the hope which he had entertained that God would shew him mercy on account of his philosophical repentance, "I deeply feel that I have no grounds for such a hope. I am no longer inclined to deceive myself." Dr. Munter pressed this important point still further at their next interview, shewing that mere repentance is not sufficient to satisfy Divine justice, and asking what he would think of a judge who should pardon every criminal when he shewed signs of a serious repentance. He answered, that "he should think him to be a good man, but a weak one, who was neither just nor wise, and unfit to be a judge." Upon this concession, Dr. Munter proceeded to shew, that not only not mere repentance, but neither likewise reparation of damages, nor reformation of life, (the three means, which reason recommends for obtaining pardon,) are sufficient to expiate sin in the sight of God. His next step was to prove, that faith in Christ is the only medium of reconciliation. He now, therefore, began earnestly to urge, in this and the next conversation, the serious perusal of God's word, and particularly that he should weigh the evidences of Christ's resurrection, some of which he explained to him. "The New Testament," said he, "gives the most perfect information; and the Old Testament agrees with the New, particularly in that chief point of man's redemption." He then pointed out and explained several passages of the Prophets which correspond with the Evangelists, and drew the inference, that even this must prepossess us greatly in favour of the truth of

the Gospel history. The Count replied; "If one had a mind to entertain a suspicion, one might say that Christ had formed himself after the character of the Messiah, as it was drawn by the Prophets, to act the part of this great Personage;" to which Dr. Munter justly replied, that if he had wished to do this, he would have acted his part in conformity with the prejudices of the Jews, and have appeared in the character of a worldly hero. "Certainly," rejoined Struensee, "he would then have employed quite different means. It is impossible for an impostor to act thoroughly the part of an honest man. Besides, there are prophecies, which, in regard to their being fulfilled, did not depend entirely upon Christ. For instance, the casting lots for his garments, and his being crucified. One as well as the other depended on accidental circumstances. If the Romans had not been at that time masters of Jerusalem, he might not have been crucified, but rather been stoned to death." This cogent and convincing argument shews that Struensee's belief was now really grounded upon a strict review of evidence.

They next proceeded to examine those passages of Scripture which treat of the redemption of mankind by Christ. "I endeavoured," says Dr. Munter, "to prove that this redemption, as it is taught in Scripture, does not contradict any of God's attributes, and is in all respects adapted and suitable to the condition of mankind. This being done, after it had taken up much of our time, I entreated the Count most earnestly to convince himself of this chief doctrine of Christianity, that there is no salvation without Christ, and to embrace it for his own everlasting welfare. He said he should raise no difficulties, but should do as much as he could to become convinced of a doctrine which must be of so great importance to him. He had no hopes but from this quarter only!" One of his concluding remarks in

this conversation, deserves to be seriously considered by the infidel and sceptic. "I formerly thought," said he, "that whoever embraced Christianity was to renounce his reason; but I now see plainly, that nothing is more consistent with reason than Christianity."

The principal object of the next interview (March 20) was to convince the count that reason can make no objections of any consequence against the doctrine of the redemption of the world by Christ. "I myself," said the Count, "have been thinking already on this subject. Perhaps God may see fit to try our intentions towards his precepts, by demanding our faith in favour of this doctrine of redemption. And if this should be the case, it is a sufficient reason for us to believe it." "Hereupon," says Dr. Munter, "I shewed that the doctrine of redemption glorifies the Divine perfections, and is absolutely necessary to human salvation. At the conclusion of my arguments I entreated the Count openly as a Christian to profess his belief in Christ. 'Cease,' said I, 'good Count, to be an unhappy man. Believe in Jesus, and your sins shall be forgiven you. Your death will open to you the door to a blessed eternity.'" "Here ensued a scene," adds the venerable narrator, "which was affecting to me beyond description. Never felt I such joy. Never have I been so sure of the happiness of having been the instrument of bringing back a sinner from his errors! I shall never forget this solemn and joyful hour, and never cease to praise God for it." "I should be guilty of the greatest folly," said the Count, "if I would not embrace Christianity with joy, when its arguments are so overwhelming, and when it so entreats me with the voice of love. Its effects upon my heart are most powerful. Oftentimes I cannot refrain from weeping when I read the history of Christ. I think already with hope

on my death. I have acquainted myself with its most terrifying circumstances. I do not know how I shall feel when the awful hour comes, but at present I am not uneasy about it: I find nothing that makes me anxiously wish for this life. I will confidently hope for forgiveness of my sins through Christ. And to you, my dear friend, I am infinitely indebted for having brought me so far." "I embraced him," continues the narrator, "and exhorted him to thank God for it. We prayed together."

Dr. Munter would now have left him; but he requested him to stay half an hour longer, which he did. He complained that his former idea, that there was perhaps no eternity, now and then recurred to him, and in fact it did not leave him entirely until a few days before his death. He said, with a kind of indignation and grief,—“Sometimes I think again, Suppose my former idea was true, that we have no existence after death! But I comfort myself by reflecting, that I abhor the idea; and that I deeply feel it would truly be a wretched thought if all my wishes and expectations of futurity should be vain. I tremble when this melancholy thought disturbs me, and I arm myself against it by recollecting the various convincing proofs in favour of Christianity, as well as of a future state. I am now fully determined to follow the same rule in my new principles which I had laid down in regard to my former ones. For my intention was, to think on the approach of death in the following manner: I have examined my idea that every thing ceases with this life, and I have found it to be true. Therefore, if I should die, nothing shall make me think otherwise; and I will die with a confidence, that, in case I should be wrong, God is a benevolent being who will forgive my error. But I now see that my former notions of God's mercy were unworthy of the Supreme Being. I have now examined Christianity with greater exact-

ness than I ever did my old system; and by this examination I am convinced of its truth. I therefore will remain firm. Neither my old system, nor my new doubts, shall henceforth stagger me.” He then, after some questions respecting the inspired writers, told Dr. Munter that he now constantly read the Bible; adding, that he frequently prayed to God to enlighten and confirm him in the truth; and “I am sure,” said he, “that God will hear my prayers and bless my endeavours.”

(To be concluded in the Appendix.)

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FAMILY SERMONS.—No. CXCI.

John v. 28, 29.—*The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation.*

THOUGHTLESS as most persons are of death, judgment and eternity, we none of us know how nearly these events may be approaching. The passing moment is given to us for objects the most interesting and important, and it brings with it duties which cannot be neglected without hazarding our eternal welfare; but beyond it not an instant can we call our own: while we reckon the sands of life, they are rapidly gliding away; our days are short, our work is great, and death is hastening to put a period to all our projects. Oh then let us so number our days that we may apply our hearts unto wisdom! Let us stand habitually prepared for our eternal change; let our loins be girded and our lamps be burning; ever keeping in remembrance the solemn declaration in the text, that the hour is coming in the which all that are in the graves, among whom we ourselves must shortly be numbered,

shall hear the voice of the Son of Man, and shall come forth to the resurrection either of life or of condemnation. This solemn announcement is made to us by the Son of Man himself; by him who shall be our Judge, and who mercifully forewarns us of that momentous crisis, in order that we may be prepared to meet it. He tells us in the text that the time is coming: already since he gave the warning, have eighteen centuries rolled away, bringing us so much nearer to the eventful hour; an hour which every passing instant hastens on, and which no created wisdom can predict, or power procrastinate. Indeed, this hour may always be said to be virtually at hand; for, however distant in reality it may be, of which we know nothing, were it millions of millions of ages, still the period of death, which we all confess is near and unavoidable, is, in truth, to us like the hour of the resurrection, of judgment, and of eternity; for in the state in which we die shall we rise again, and in that state shall we be judged. There is no work or device, no place for repentance or amendment, no possibility of change in our condition or prospects, in the grave to which we are hastening. To prepare then for death, is to prepare for all that will ensue after death; for the resurrection of the body and its reunion to the soul; for the second advent of Christ; for the hour of judgment, and the sentence that awaits us, whether of happiness or misery, in the eternal world. And let us not think that serious reflection upon this great truth of the resurrection is not necessary, except at particular seasons; that it befits only the solemnities of a funeral or the joyful festival on which we commemorate the resurrection of our Lord; no, at all times should it be familiar to our thoughts; for it is the very basis of the whole system of Christianity: "If the dead rise not, then is our faith vain:" it has a close relation to all our hopes and duties; and its influence should habitually appear in

the whole tenor of our thoughts, and speech, and deportment. Let us then bend our minds on the present occasion, seriously to reflect upon our Lord's declaration in the text relative to this interesting subject, and let us pray for the blessing of his Holy Spirit, that our meditations may be sanctified, so as to enkindle in us affections becoming those who look forward to this great consummation!

From the passage before us we learn two most important particulars; first, that an hour is coming in which all that are in their graves shall hear the voice of the Son of Man, and shall come forth; and, secondly, the lot that severally awaits them in the future world.

First, then, we learn, that "an hour is coming in the which all that are in the graves shall hear the voice of the Son of man, and shall come forth." By the expression, "all that are in the graves," is meant all who shall have lived and died upon our earth from the creation to the second coming of Christ to judge the world. There is, of course, no allusion intended to any one particular rite of sepulture. Those who have perished in the waters of the deep; those whose bodies have been consumed in the flames; those who have been devoured by beasts of prey, or whose remains have decayed on the surface of the earth, or been scattered by the winds of heaven, all shall rise again. Those only who shall be alive at the day of the resurrection are excepted, their bodies not needing to be re-animated, never having been bereft of the immortal spirit; such, without the change produced by death, shall at once take their respective stations with their risen forefathers, at the judgment seat. But all others, the high and the low, the rich and the poor, youth, infancy, and age, shall all hear the voice of the Son of Man, and of God, and shall live. None shall be able, however much they might wish it, to elude his omni-

scient search; none shall dare to disobey his awful summons. "Before him shall be gathered all nations;" "we must all appear before the judgment-seat of Christ."

Such an hour, our Saviour affirms in the text, is coming; it may be little thought of by many; by some it may even be disbelieved; but its approach is certain: it rests upon the infallible declaration of God himself. "The trumpet shall sound, and the dead shall be raised incorruptible: this corruption must put on incorruption, and this mortal must put on immortality." The whole system of revelation is grounded on this doctrine, even where it is not explicitly mentioned. Thus our Lord himself argues, in reference to the promises made to the ancient patriarchs: "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob; God is not the God of the dead, but of the living." The doctrine, thus plainly asserted, as well as grounded on clear inference from the whole tenor of the Bible, which addresses man as a spiritual and immortal being, capable of future rewards and punishments, is exemplified for the confirmation of our faith in the resurrection of Christ himself. "If the dead rise not, then is Christ not raised; but now is Christ risen from the dead, and become the first fruits of them that slept." And why should it ever have been thought a thing incredible that God should raise the dead? Is not the doctrine conformable to our reason, especially when we see that his retributive justice does not always fall upon men in this world according to their deeds; thus leading us to the thought of a future state, where the equity of his administration shall be clearly displayed? Has he not also in some measure made it visible to our senses in the analogies of the natural world; as our Lord himself shews, and his Apostle after him, from the

CHRIST. OBSERV. No. 276.

vegetable creation: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." "God giveth it a body as it hath pleased him." The same Almighty Hand which from the barren nakedness of winter can so wonderfully and inexplicably furnish out all the beauty and luxuriance of spring, we can easily conceive, may, by a higher exertion of Divine energy, restore the human body from its dust, and re-unite it to the immortal soul. That body itself is a convincing proof of infinite wisdom and almighty power; and surely He by whom this frame was so fearfully and wonderfully made, He in whose book all our members are written, will not be unable to accomplish his declared intention of restoring it to life after the temporary slumber of the tomb. True, it will require a stupendous display of skill and power; but this will not lessen our faith in its accomplishment, when we consider that it is to be the work of the Almighty Creator himself. The text says, they "shall hear His voice;" the voice of him who was "the Son of Man," but who in his Divine nature was also the Creator of man, and the Lord of all things; and who, even in the days of his incarnation upon earth, gave infinite proof of his omnipotence. That voice which said, "Lazarus come forth," shall again be heard, and an irresistible energy shall accompany the command. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first."

The distinction made, in the passage just quoted, between the dead in Christ and the remainder of the human race, will lead us to the second subject proposed for our consideration from the text; namely, the lot that severally awaits the respective classes in the future world.

The purpose for which the dead are to be raised is the most momen-

tons which can be conceived; it is that they may be judged according to the deeds done in the body, and that to them may be awarded an eternity of happiness or misery. Our Lord, in the text, passes on at once to their ultimate destination; but we are in various other passages informed of an intermediate event, namely, the final judgment on which that destination depends; and, indeed, the text itself implies this, when it says, "they that have done good," and "they that have done evil," thus classing the whole race of mankind as they shall appear at the judgment day.

We have here, first, the case of those who shall be partakers of "the resurrection of life." These are described in the text as "they that have done good," the Apostle Paul speaks of them as "the dead in Christ:" they are elsewhere called "the pure in heart, who shall see God;" the "upright who shall have dominion in the morning" of the resurrection: the "righteous who shall shine forth as the sun in the kingdom of the Father," the "saints in whom Christ shall be glorified at his coming to judge the quick and the dead." These expressions do not indeed mean pure, and spotless, and perfect creatures; for then no member of the human race could obtain admission to the glories of heaven: but they point out their characters as redeemed by the blood of Christ, justified through faith in him, and sanctified by his Holy Spirit. The good which they have done upon earth is not perfect: it is debased by much infirmity, but still it is grounded upon right principles; it flows from love to God and faith in Christ, and it is accepted by the Supreme judge in virtue of the all-sufficient merits and powerful intercession of the Mediator between God and man. Their religion was not a mere name or profession: it took its root in deep humility and self-abasement: it led them as penitent transgressors to the great Surety for sinners, and it exemplified it-

self in a cordial obedience to God's commands. They looked not for any reward as the recompense of their own merits; but while they trusted only to the sacrifice and death of their Saviour, they exhibited the power of his religion upon their souls by a holy, humble, self-denying, and charitable life. They "did good," because their hearts were renewed after the image of God; the good tree brought forth good fruit: they considered that they were not their own; and, being bought with the price of the blood of Christ, they endeavoured to glorify God with their bodies and souls which were his. They washed their robes, and made them white in the blood of the Lamb, and therefore are they before the throne of God."

Such is their character: their happy lot is "the resurrection of life." Not merely do they rise, but they rise to a state of perfect and never-ending happiness. All that the eye of man had seen, or the ear heard, or the heart conceived, is not able to convey an adequate idea of this state of enjoyment. It is emphatically called "life," life everlasting, the life of the soul, begun upon earth and perfected in heaven. It includes the presence and favour of God, and the blessed rewards which he has reserved for them that love him. It is "an inheritance incorruptible, undefiled, and that fadeth not away;" "an enduring substance;" "a crown of righteousness;" "a building of God, a house not made with hands, eternal in the heavens;" and in order that we may be fully prepared for the enjoyment of it, this vile body shall be made like unto Christ's glorious body, and both body and soul shall be for ever preserved from all that could bring a cloud over these unutterable enjoyments.

Next shall rise "those that have done evil," The profane, the unjust, the impure, the hard-hearted, the self-righteous, the hypocritical, the obstinate; in short all but the faith-

ful servants of God are included in this class of character. *They* too shall rise; however unwillingly, they shall come forth to be judged according to their evil works. Then will all their false excuses and palliations for ever forsake them; they shall perceive the enormity of their transgressions, and acknowledge the righteousness of God in their fearful condemnation. No plea of mercy shall remain to them; no way of escape from the regions of eternal despair. They lived without God, they died without hope, they rise with a "fearful looking for of judgment and fiery indignation." Their summer is past, their harvest is ended, and they are not saved. In such an hour as they thought not the Son of Man came: they were unprepared for his appearance; they had not served him upon earth; they had not, as penitent sinners, trusted to his atonement for pardon, or walked as believers in newness of life to his glory; and now his language is, "I know you not: depart from me, ye workers of iniquity."

Such then is the twofold lot of mankind in the world to come. "The wicked shall go into everlasting punishment, but the righteous into life eternal;" the latter shall be crowned with joy and gladness, the former shall awake to everlasting shame and contempt. Like the ten virgins in the parable, both lie down for a season to slumber in the grave; but when, at the hour of the resurrection, the cry is heard, "Behold the bridegroom cometh, go ye out to meet him," the difference in their characters will fully appear. The five foolish had lamps, but had failed to provide themselves with oil, and were excluded from the marriage; the five wise had oil in their vessels with their lamps, and were admitted. So the thoughtless, the unbelieving, and every class of evil-doers, shall find, too late, that the name of Christian, without true religion in the heart, will profit them

nothing: in vain will they say, "Lord, Lord, open unto us;" the door is shut, and He that hath the keys of hell and of death will never more permit it to be opened either to admit the condemned, or to endanger the safety of the blessed.

And is it not strange, that, professing to believe these things, they should so little influence our hearts and lives? Is it possible that we can credit the record given to us in the text, and yet live as though there were no resurrection, no futurity, no judgment to come, no heaven, no hell? Must we not acknowledge that it is our duty and our interest to flee from the wrath to come, and to lay hold of the hope set before us in the Gospel? Consider, on the one hand, the greatness of the blessings promised to the righteous; to be for ever with God, enjoying his highest favour, delivered from pain, and sorrow, and disappointment, and from the procuring cause of these—sin and temptation. Consider, on the other, the awfulness of the threatened condemnation; the just displeasure of God, the stings of a guilty conscience, the company of evil spirits, the worm that dieth not and the fire that is not quenched. Can we hesitate which to choose, when life and death are thus plainly set before us? The hope of eternal glory, and the dread of eternal misery should stimulate us to diligence in making our calling and election sure. The means of so doing are clearly held out to us: "the grace of God is made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." The gate of heaven is opened to all believers; we are invited to enter: "The Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take of the water of life freely."

To the Editor of the Christian Observer.

ALLOW me to solicit the attention of some of your correspondents, skilled in Biblical criticism, to the true sense of the expression occurring in Jer. xvii. 9. The entire verse, according to the authorized translation, stands thus: "The heart is deceitful above all things, and desperately wicked; who can know it?" On referring to Parkhurst's Heb. and Eng. Lexicon I find that the word *וַיִּשָּׁא* here translated, *desperately wicked*, properly signifies, *infirm, weak, frail*; and it is there observed, that "the English translation, *desperately wicked*, seems very improper." "I do not find," says Parkhurst, "that the word ever denotes wickedness at all." According to the same authority, and under the same root *וַיִּשָּׁא*, a man is thus called from the *infirm wretched* state into which he fell by sin. Although, on comparing the expression in our translation with parallel texts of Scripture, with the doctrine of our Established Church, and with actual and sad experience, I can have no hesitation in admitting, that the heart is naturally disposed to dissimulation and deceit above all things, and capable of any degree of wickedness; yet, as the cause of truth and sound doctrine needs not the support of any unfounded or ambiguous testimony, and as the passage in question is very frequently adduced in proof of the total corruption of human nature, it seems desirable that the true sense of the original Hebrew should be clearly ascertained, and generally understood. A reference to the following versions may tend to throw some light upon the subject of my inquiry.

SEPTUAGINT VERSION.

Βαθεΐα ἡ καρδία παρὰ πάντα, καὶ ἀνθρώποις ἔσι, καὶ τίς γνώσεται αὐτόν.

VERSION OF JUNIUS AND TREMELLIUS.

"Fraudulentum cor ipsum super omnia, et mortiferum est, quis cognoscat ipsum?"

VERSION OF MONTANUS.

"Supplantativum cor præ omnibus et auxium ipsum, (margin, *perversum* est) quis cognoscet illud?"

Though feeling very incompetent to decide upon the point, I conceive that the passage may be correctly rendered as follows: "The heart is deceitful and *frail* above all things; who can know it?"—Any remarks from an abler correspondent, in confirmation or elucidation of the above criticism, will prove satisfactory to

SCRUTATOR.

To the Editor of the Christian Observer.

A COMPLETE misapprehension appears to exist generally with regard to the subject of which the Apostle Paul speaks, in the second chapter of 1 Cor. and ninth verse,—*"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."* The commentators, as Valla, Erasmus, Grotius, and others, have taken no notice of the application of the passage; but it is commonly applied to the state of the people of God in a future world of happiness. The context however, clearly points out, that the intention of the Apostle was to describe the glory of the Gospel revelation upon earth. He compares (ver. 5—7) the wisdom of this world with the wisdom of God; and under this name speaks of the discovery of those great truths which were hidden from the ancient world, but had now been revealed by the Holy Spirit (ver. 10.) The words preceding, and those also which follow, refer evidently to the same subject: the passage in question, therefore, cannot fairly be supposed to relate to another. The question is not merely of words; the glory and happiness of those who love God, even in this present time, are here declared in language the most animated and powerful. Our idea of the glory and happi-

ness of heaven scarcely needs to be raised; but we are apt to take too cheerless a view of the privileges and enjoyments which belong to our state of pilgrimage below. The just understanding of this description of it, by an inspired Apostle, may lead the weak and desponding believer to an expectation, and consequent attainment, of joys which he has not ventured to hope for, in the midst of his afflictions. A further argument for this application of the passage may be taken from the evident reference of the original passage in the Prophet Isaiah, chap. lxiv. 4. The Prophet prays, ver. 1. for the interposition of God in favour of his afflicted people; pleading his former gracious deliverances, and declaring by experience his sense of the value of the blessings which God has ever in store for his people "that waiteth for him." He appears to desire a miraculous interference, similar to what the records of Israel have testified of former ages, but undoubtedly to be exercised at that present time, or at least in this state of existence. May we not therefore be bold to restore to the balm of our earthly Gilead a healing leaf, which has erroneously been given to a land of joys, acknowledged by all to be unbounded, although too little desired by the heirs of the Divine promises?—I am, sir, your obliged and

CONSTANT READER.

*To the Editor of the Christian Observer.*

HAD I not observed on former occasions that your correspondents are often in the habit of deliberating maturely before they commit their lucubrations to your pages, I should have felt surprised that the important inquiry proposed by R. S., in your Number for June has so long remained unanswered. Your correspondent, in referring to Matthew v. 43, "Ye have heard that it hath

been said, Thou shalt love thy neighbour, and hate thine enemy," inquires whether it is just to consider this passage as implying that our Lord meant that private revenge was inculcated, or at least allowed, under the Mosaic Law. He asks, Does the Old Testament enjoin or permit hatred to enemies? Did our Lord intend to intimate that it did? On the contrary, was it not his express object to shew that this and the other laxities and immoralities mentioned in the Sermon on the Mount, were corrupt glosses and innovations foisted in by the Scribes and Pharisees? Still your correspondent allows that love to enemies is not so plainly inculcated in the Old Testament as in the New; and he thinks that the language and conduct of some of the most eminent believers under the old economy prove that in their opinion revenge under some circumstances was lawful. He asks, therefore, what was the general character and spirit of the Law of Moses, as respected this point; and whether our Lord in any way modified it; and also what was the common practice, as well as the specific law under each dispensation.

I shall not attempt in the present paper to discuss the whole of this large and interesting subject, but shall confine myself to one particular branch of it; namely, the state of the Jewish law with regard to revenge. On turning to Mr. Scott, and various other commentators, for passages illustrative of our Lord's declaration, "Ye have heard that it hath been said, thou shalt ..... hate thine enemy," I find them referring to such texts as Exod. xvii. 14—16; Deut. xxiii. 6, xxv. 17, &c.; but these references, I submit, do not bear out the idea, that our Lord meant that hatred to enemies was inculcated in the Mosaic code. That code might not indeed insist upon the duty of loving enemies, but it does not command the contrary; and I conceive that our Lord only means that the people had heard

this doctrine in the glosses of the Scribes, and not in the text of inspiration; they inferred it as a corollary form, or converse to, the proposition. "Thou shalt love thy neighbour;" which expression (as in Levit. xix. 28.) was generally understood to relate to the children of Israel only, till our Lord corrected the misconception in several of his discourses and parables, and especially that of the good Samaritan. I admit, however, that such passages as those referred to by Mr. Scott, and other commentators, have considerable relevancy to the general question; and I should be much gratified if those of your correspondents who may take up the discussion, would include them in their argument, as also the imprecatory parts of the Old Testament, with a view to a full understanding of the subject; but my present line of consideration lies within the more narrow bounds.

Those specific declarations of the Old Testament to which our Lord alludes are indicated in the verses which precede that already quoted. "Ye have heard, that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain." The passages of the Old Testament alluded to in this quotation are chiefly Exod. xxi. 22—27; Levit. xxiv. 19, 20; and Deut. xix. 16—19. Of these passages it may be remarked, that they were laws given to the magistrate for the regulation of his proceedings; but were not intended to authorise a wish for revenge on the part of the injured person. The judge was to consider the nature of the offence, and the evidence on which the proof of it rested, and then to award the penalty; but this was not in order to gratify a revengeful

spirit in himself or in the complainant; but for the purposes of public justice, and to prevent future infractions of the laws. The punishment was to be inflicted whether the informer and witnesses were the injured parties, or strangers; and their secret intentions in proceeding against the criminal were not cognizable by the magistrate. A person, therefore, actuated merely by motives of revenge, might prosecute a suit, and require of the judge that the injury he had sustained should be retaliated upon the aggressor; but this secret feeling was criminal in him, and punishable by the Almighty, though not noticeable by the civil power. God had expressly forbidden revenge: "Thou shalt not avenge, nor bear any grudge against the children of thy people;" but, as the law left open a way of indulging this evil passion in a judicial manner, our Saviour forbade the allowance of the passion itself. The injured might seek legal redress; but they must not, as they valued their souls, permit any feeling of revenge to stimulate their proceedings.

Some persons, indeed, have contended for carrying the spirit of our Lord's injunction still further; applying the subsequent commands against resisting evil, as if intended to forbid even availing ourselves of those means of repelling it which the laws of all Christian countries allow. But surely this is a strained inference; for Christ himself had said, in this very discourse, that he came not to destroy the law; and there is no ground to contend that he abolished that part of it which related to the punishment of offenders by the hand of the civil power, which was not a temporary ceremonial permission, but an immutable law of justice. Our Lord's caution is not intended to imply, that redress is not to be afforded by the magistrate, or even in some cases to be demanded by the injured party, but only that it is not to be sought for in a hard-hearted and unchristian

spirit. The injured person was not to feel a malignant pleasure in the pain inflicted upon the offender ; but to act only as consulting the well-being of society, desiring to protect others against the evils which had assailed himself, as well as lawfully vindicating his own reputation by the means which Providence had placed within his power.

Our Lord instances three kinds of injuries : first, affronts offered to our persons ; secondly, encroachments on our property ; and, thirdly, the invasion of our liberty : and, in all these cases, he commands us not to resist evil with evil, but rather to yield submissively to the provocation. But it seems very clear, that he speaks only comparatively, not as enjoining us to provoke new injuries from those who have already shewn their willingness to inflict them, but only to run the hazard of a second injury, rather than suffer ourselves to indulge a revengeful spirit, and also to endeavour, by a meek and unirritating deportment, to disarm the anger of the assailant. Our Lord himself acted thus ; for, when a public officer struck him with the palm of his hand, he shewed himself to be neither insensible to the injury, nor eager to revenge it ; but with the utmost simplicity, yet

dignity, he thus expostulated with the offender : " If I have spoken evil, bear witness of the evil ; but if well, why smitest thou me ? " Thus, " when he was reviled, he reviled not again ; when he suffered, he threatened not ; but committed himself to him that judgeth righteously." And this his characteristic meekness is prophesied of in language very similar to that which he himself uses in the injunction under consideration ; for, as he commands us, if the one cheek is smitten, to turn the other also, so he himself " gave his back to the smiters, and his cheeks to them that plucked off the hair : he hid not his face from shame and spitting."

Does it not, in conclusion, then follow, from the foregoing considerations, that a revengeful spirit was *never* lawful either to the Jew or to the Christian ; and that our Lord, in prohibiting it, was only rendering more clear the Divine law upon the subject, divesting that law of the false interpretations put upon it by the Scribes and Pharisees, and extending its provisions, which had hitherto been viewed as applying exclusively to the case of the Jews among the members of their own nation, to the whole brotherhood of mankind ?

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### Miscellaneous.

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*To the Editor of the Christian Observer.*

THE proceedings in Ireland between the friends of Protestantism and the Roman Catholics, it may be confidently hoped, will powerfully tend to enlighten the people of that country respecting the real character of the system of Popery, and especially its hatred to the free circulation of the Scriptures, and its horror of liberal discussion. In these leading points, all Protestants are interested ; but there are some additional sub-

jects in agitation, which particularly concern the members of the Episcopal Church of England. Among the arguments revived against that church in the pending controversy, is the old one of the utter invalidity of our ministerial appointments, grounded upon the absurd and exploded story of Archbishop Parker's alleged mock consecration at the Nag's Head Tavern in Cheapside. Even were the story true, it would not follow that our orders are invalid, or

that the apostolic succession, if that be the subject of the controversy, was thereby broken : but it has been again and again shewn to be utterly false ; and this upon such decisive evidence, that it seems incredible that any person who candidly examines into the question, can do otherwise than pronounce the whole alleged transaction to have been a deliberate fabrication. Still, as it continues to be triumphantly urged by the Roman-Catholic priesthood, and is probably believed by many of the laity of that communion, it may not be improper to devote a few columns of your miscellany to the subject. Should any of your readers wish to enter more fully into the minute facts of the case, I would refer them to a work written by Dr. (now Bishop) Elrington, on the validity of English ordination, in answer to Mr. Gandolphy, a Roman-Catholic priest, who saw fit in 1815 to publish a sermon from John x. 1, reviving the Nag's Head controversy, which had been suffered to sleep for nearly a century. Bishop Elrington's work contains an extensive collection of most convincing authentic documents, which it might have been supposed would set the question for ever at rest. For the information of my fellow-Protestants, who may not have time or taste for the discussion at large, I shall avail myself of his lordship's volume to lay before them a brief history of the transaction.

The death of Cardinal Pole having taken place on the day which released England from the tyranny of the relentless Mary, Elizabeth, on coming to the throne, found the see of Canterbury vacant, and anxious for the interests of that reformation in religion of which she considered herself designed by Providence to be the guardian, made it her earliest care to fill that important station with a man whose learning, moderation, and firmness might qualify him for such a trust. Her own inclinations must naturally have led her to think of Matthew Parker,

who had been her instructor in religion ; and the opinions of her able ministers, Sir Nicholas Bacon and Burghley, united in his favour. In the collection of records annexed to the second volume of Burnet's History of the Reformation, we find that the correspondence upon this subject began so early as the 9th of December, 1558, within three weeks of Elizabeth's accession, by a letter from Sir N. Bacon, summoning Parker to London on business touching himself ; and this was followed by another summons, in the name of the Queen from Cecil, on the 30th of the same month. Parker's reluctance to undertake so weighty an office protracted the correspondence for nearly six months. and we find him at length writing with the utmost earnestness to the Queen herself to excuse him. The important affairs which engaged the attention of Elizabeth and her first parliament contributed not a little to delay a final settlement. Indeed, till the act restoring the mode of appointing bishops by election, under a *congè d'elire*, had passed, nothing could be done towards filling up the vacant sees ; and Parker, who had been deprived of his preferments, and had narrowly escaped with life, during Mary's persecution, we may be assured, would have resisted all attempts to make him a bishop, until the service of the Church was restored to that state in which it had been left by King Edward the Sixth.

At length, on the 18th of July, the *congè d'elire* to the Chapter of Canterbury was issued, and the election took place on the 1st of August.

It now became necessary to make arrangements for Parker's consecration, which was not without difficulty ; for, though Mary's reign had been very short, yet her zeal had been so active that all the bishops who were attached to the Reformation had either been burned or deprived of their sees, and

driven out of the kingdom ; and she had been careful to replace them by men devoted to the interests of the Church of Rome. These new prelates had infused such a portion of their spirit into the few bishops who remained of those that had complied with the Reformation, in the days of Henry and of Edward, without really adopting its principles, that Elizabeth could find only Oglethorpe bishop of Carlisle willing to officiate at her coronation, though the old ceremonies were then used ; and the oath of supremacy being tendered to all the bishops, except Tonsal of Durham, and Bourn of Bath, at the close of the session of Parliament in May, Kitchen bishop of Llandaff was the only one willing to take it.

It was uniformly the principle of Elizabeth's government to refrain from coercive measures as long as possible, and therefore, though the sees of all the non-complying bishops could at once have been declared vacant, we find Pool in possession of Peterborough till the end of September at least ; for his registry contains acts of jurisdiction done by him up to that time ; and there is reason to believe that he held the see yet longer, since the first notice of its being vacant that we find in the registry of Canterbury bears date on the 11th of November. Tonsal and Bourn had not been included in the commission of the month of May, and Tonsal's registry shews him to have been in possession of Durham on the 17th of September : and Strype, in his Annals, states his deprivation to have been on the 29th of that month ; and Bourne continued bishop of Bath till the 18th of October, as is evident from the commission to administer the oath of supremacy to him, which bears that date. To Tonsal, Bourn, and Pool, Kitchen of Llandaff, and Barlow and Scorye, who, in Edward's time, had been bishops of Bath and of Chichester, but were deprived by Queen Mary, a commission was issued, on the

9th of September 1559, to consecrate Parker ; but, by an extraordinary inadvertence, the clause enabling the majority to act, *aut ad minus quatuor vestrum*, was omitted, and thus the refusal of any one of those appointed must have prevented the commission from being executed. It appears that, in fact, Tonsal, Bourn, and Pool, all refused, and before the 11th of November they were deprived ; thus leaving Kitchen, of Llandaff, the only bishop in actual possession of his see.

Under these circumstances a commission was issued, on the 6th of December 1559, to Kitchen, Barlow, Scorye, Coverdale, (formerly bishop of Exeter, but deprived by Mary,) John (Hodgkins) suffragan of Bedford, and John (Salesburye) suffragan of Thetford, with Bale bishop of Ossory, empowering them, or any four of them, to confirm Parker's election, and to consecrate him. This commission was specially drawn up under the direction of six civilians, whose approbation is still extant. Under this commission, Barlow, Scorye, Coverdale, and Hodgkins, confirmed Parker on the 9th of December.

On the 17th of December, the same four bishops consecrated Archbishop Parker in the chapel of the archiepiscopal palace at Lambeth, using the form which had been established in the reign of Edward the Sixth ; and of this consecration, and all the circumstances attending it, an exact entry was made in the registry of the Archbishop ; and the original copy of this act is still preserved in Corpus Christi College, Cambridge, to which Parker belonged.

In reply to this simple statement, confirmed by numerous and irrefragable proofs, a tale was invented, alleging that the persons appointed bishops in the beginning of the reign of Queen Elizabeth, being unable to obtain consecration by any of the Roman-Catholic bishops, or from Kitchen bishop of Llan-

daff, met at the Nag's Head tavern in Cheapside, and performed a mock ceremony of consecration among themselves. Of this strange tale, no less than seven or eight versions are extant; which, however, are so defective in themselves, and discrepant with each other, that, were there no other evidence on the subject, we might shrewdly conjecture the whole pretended transaction to be fabulous. I shall not trespass on your pages with a transcript of these various narratives, which would occupy considerable space; but the leading deficiencies and discrepancies may be briefly summed up as follows.—Among all the narrators, no one speaks of the transaction as coming within his own knowledge: and even the hearsay which most of them refer to is but at second-hand. They contradict each other as to the number of witnesses present; and some of them assert that there were none present but the parties concerned, who certainly did not give evidence against themselves. Those who quote Neale as their authority contradict each other as to him; it not being agreed among them whether he was resident with Bonner in the Tower, and employed as his agent, or in Oxford, and only coming to London out of curiosity. They contradict each other as to the number of persons said to have been consecrated in this sacrilegious manner, whether there were four or five, or seven or eight, or fifteen. They contradict each other as to whether it was Kitchen bishop of Llandaff, or Oglethorpe bishop of Carlisle, that refused to consecrate them; and surely they were not misled in this by any similarity of names. They contradict each other as to whether Llandaff was or was not at the Nag's Head. They contradict each other as to whether the mock consecration did or did not immediately follow his refusal. Some of them state that there was an application to an Irish Archbishop, and the rest relate the story in a manner directly incon-

sistent with that application; and finally, they contradict each other as to the words and the ceremony employed in this mockery of every thing solemn and sacred.

So much for the popish side of the story. On the other side, we have Archbishop Parker's own official register still extant, and confirmed by an overwhelming mass of independent collateral proofs. Is this registry a forgery; or is it a narrative of a transaction which really happened?

Those who maintain it to be a forgery assert that Parker, Grindal, Horne, Sandes, and Jewell, at least, were consecrated at the Nag's Head tavern in Cheapside, before the 9th of September 1559. To persons who are not acquainted with the facts connected with this question, it may seem not to have been difficult to forge a paper such as that which contains the account of Parker's consecration, and to bring it out at the end of a great number of years; but it can be shewn (for the proofs are readily accessible, if the limits of this paper allowed of their insertion,) that it was referred to within a few years of its date; that the actual consecration of the bishops in the beginning of Elizabeth's reign, according to a regular form, was acknowledged by Sanders and by Stapleton, and appears, from an examination of the arguments of Harding against Jewell, to have been admitted by him also; and I shall proceed now to shew the impossibility of forging Parker's registry, by mentioning various records and papers which must also be deemed forgeries, if this be considered as supposititious.

In the first place, there is an original draft of it in the archives of Corpus Christi College, Cambridge; and there are extant the strongest attestations to its authenticity. There is also preserved at the same college a private memorandum book of Parker's, all in his own hand-writing, in which the date and place of his consecration

are mentioned among other events of his life. The extract which contains that memorandum is as follows.

"1559. 17 Decembr. Ann. 1559. Consecratus sum in Archiepiscopum Cantuarien.

"Heu ! Heu ! Domine Deus in quæ tempora servasti me ? Jam veni in profundum aquarum, & tempestas demersit me.

"O ! Domine, vim patior, responde pro me, & Spiritu tuo principali confirma me. Homo enim sum, & exigui temporis, & minor, &c.

"Da mihi fidium tuarum," &c.

Besides these papers, we have the commission to consecrate Parker, issued the 9th of September 1559 ; the second commission to consecrate him, issued December 6, 1559, being that which was really executed ; the opinion of six civilians as to the legality of this form of commission ; and the confirmation of his election on the 9th of December 1559 ; all which records, as well as the Act of Consecration, are inconsistent with the Nag's Head story ; and if that be true, they must all have been forged.

Yet further : In the registry of the metropolitan chapter of Canterbury, the vacancy of that see is noticed from November 1558, when Pole died, until the 8th of December 1559, in the several commissions to the officers of the province and diocese of Canterbury ; the inhibitions on account of visitations ; the probates of wills ; the administrations to the good of persons dying intestate ; the vacancies of the different sees in that province which happened during that period ; the commissions to Vicars General ; the institutions to ecclesiastical benefices, and entries of collations by the Queen to ecclesiastical benefices in the vacant dioceses ; forming a long train of legal acts, and occupying 106 leaves in the registry : and amongst these we must have another set of forgeries, and that of entries affecting the property of individuals and legal rights of various

kinds, if the Nag's Head story be true ; for that story fills the see in the beginning of September, whereas the form of these entries is *sede vacante* for three months beyond that time.

Again : The registry of the prerogative court of Canterbury contains the probates of thirty-seven wills between the 15th of September 1559, and the 9th of December following, all entered as having been made before Walter Haddon, commissary of the court during the vacancy of the see ; and on that day the form is changed, and the entries, until the 15th of December, are in the name of Walter Haddon, acting under the authority of Archbishop Parker, elected and confirmed ; and the whole of this legal record must also have been forged, if the Nag's Head story be true.

Then in the registry of Parker, subsequently to the 17th of December 1559, (the first entry is on the 19th,) we find the acts entered as having been done in the name of the Archbishop himself ; and here is noticed the vacancy of the bishoprick of London, and the first institution, December the 19th, is to a benefice in that diocese, a pretty plain proof that Grindal was not made bishop of London in the beginning of September at the Nag's Head.

The vacancy of the see of Winchester is in like manner noticed, and institutions to benefices in that diocese entered ; the first of which bears date the 1st of December, and is that of Walter Wright, to the prebend which had been held by Thomas Harding : whence it follows, that Harding knew the see of Winchester not to have been filled by a consecration of Horne at the Nag's Head, in the September preceding ; and it also follows that Horne had not been consecrated at the Nag's Head ; and the institution not being given by Parker, it appears that he had not taken possession of his see on the first of December 1559, contrary to the as-

section of those who maintain the Nag's Head story.

The entries with respect to Salisbury are of the same nature. There are institutions to benefices given by the see of Canterbury up to the 17th of January 1559-60, which shew Salisbury to have been vacant until that time; and not being made by the authority of Parker until December the 21st, 1559, shew that he had not been in possession of his see in the preceding September; thus agreeing with the registered account of his consecration, and directly contradicting the Nag's Head story: these entries must, therefore, be maintained to have been forged also. Add to these the Queen's commission to confirm Jewell, which we find in Rymer, t. 15. p. 555, with the confirmation, consecration, and commission to instal, all of corresponding dates, from January 18, 1559-60, found in Parker's registry, and the installation itself, in the registry of Salisbury; and it will be difficult indeed to suppose the whole of these documents to be a collection of forgeries. The forgeries indeed must have been even more numerous; for, in the registry of Salisbury, there are many acts dated by the year of Jewell's consecration, and all agreeing with the commencement from January 21, 1559-60. Whereas the acts done in the months of October, November, December, and the first twenty-one days of January, would all have been differently dated, had Jewell commenced bishop at the Nag's Head.

The registry of Worcester affords similar proofs of the time of Sandes's consecration, and must also have been forged, unless that of Lambeth be admitted to be genuine.

The registry of Winchester is of the same nature. We have in it the act of Horne's election, bearing date the 11th of December 1560, fifteen months after the alleged consecration at the Nag's Head. We have from the same registry the Queen's commission to Parker to

consecrate Horne, dated the 12th of February following; the act of his consecration by Parker, assisted by Young bishop of St. David's, Grindal bishop of London, and Bentham of Lichfield, on the 16th of February 1560-1; the certificate of this consecration sent to the Archdeacon of Canterbury, and the commission for installing Horne and his delegation of a proxy. Many of his acts are also dated by the year of his consecration, which having taken place more than a year subsequent to the date given in the Nag's Head story, every one of them proves that story to be false; unless, indeed, we suppose the whole series, for seventeen years, to have been forged.

Nor indeed are these the whole of the forgeries necessary to support the Nag's Head hypothesis; for there are numerous other records, including various printed books, (such as Hollingshead's Chronicle, printed it 1586, and containing the date of Parker's consecration; Camden's Britannia, 1586; Parker's Life, by a Puritan, 1574; Humphrey's Life of Jewell, 1573, &c. &c.) which incidentally allude to circumstances which are inconsistent with the fabricated story.

It only remains to examine the cause assigned by the Roman-Catholic writers for our bishops having resorted to the alleged profanation; for the story of the Nag's Head is always introduced by the assertion that there were not in all England three, nor two, nor one bishop that could and would consecrate the new bishops in the first year of Elizabeth. Now, to omit Kitchen of Llandaff, whom they will perhaps include among those who would not act, there were in England, at that time, Barlow, who had been bishop of Bath, and Scorye, who had been bishop of Chichester, and Coverdale, who had been bishop of Exeter, with the suffragans of Bedford and Thetford, who had been fugitives for their religion in the time of Mary. Bale, bishop of Ossory in Ireland,

was also in England, and was a known Protestant. Thus there were six bishops who could consecrate, and beyond all doubt were willing to consecrate. But to extend the proof *ex abundanti*, there were in Ireland, within the power of the Queen to summon, Curwin, Archbishop of Dublin; Baron, of Cashel; and Bodekin, of Tuam; together with the Bishops of Ferns, Limerick, Cork, Waterford, and Killaloe, who all took the oaths and conformed to the new Liturgy: so that there were fourteen Protestant bishops, any of whom Elizabeth might have employed in consecrating Parker and his brethren. With regard to the four who actually officiated at the consecration of Parker, it might be sufficient to select one of them, and to establish his legitimate Episcopacy; because it is a known principle, which even Bishop Milner has acknowledged, that a consecration by one bishop, though irregular, is yet valid; but it can be proved that every one of the four was really consecrated a bishop, and a complete answer can be given to all the objections that have been made to each of them.

Where then is the alleged necessity which the Papists urge as the cause of the Nag's Head transaction; and if there was no necessity for such an absurd, impolitic, profane, and unprecedented act, is it likely that it would have been wantonly committed, for the disgrace of Protestantism, and the triumph of Popery?

There is then no reason to discredit the validity of our orders, even on the ground of a regular apostolic succession; for if there be any chasm, which I do not think probable, it must have been in times far antecedent to the age of Parker, and as much affecting the Roman Catholic as the Protestant Episcopal Church. We have nothing to fear from such external attacks as the Nag's Head controversy; only let us look well to see that all is safe within the citadel: let those who

are regularly appointed ministers in our communion, take heed that they are truly themselves disciples and servants of Jesus Christ in heart and life, as well as by profession; and let all ranks of our communion, our bishops, our clergy, our laity, strive together for the faith of the Gospel; that all men may come to the knowledge of the truth, and that God may be glorified, the Saviour exalted, and the Divine Spirit magnified in his sacred operations, by the regeneration, conversion, justification, and sanctification, of all who profess to worship within our consecrated pale.

CLERICUS.

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*To the Editor of the Christian Observer.*  
 Sir,

Exeter, 4th Dec. 1824.

I do not address you, either as a friend, or as one inimical to the circulation of your labours. I know very little (perhaps it is my misfortune) of the monthly fare you serve up for the entertainment and instruction of your readers; but being on a visit to a friend in this city, who speaks very highly of your endeavours, I took the liberty to send you a copy of a letter signed "Orthodox." As *Christian Observer*, it struck me this letter would at once have been deemed worthy of the notice of yourself or friends. *Orthodox* has indeed told his tale in so artless a manner, that I really thought I could not increase the disgust which you must experience on hearing of so sad a degradation of the ministry of your communion as that of reverend mayors, benefited aldermen, or capital burgesses, and common-councilmen in holy orders. I therefore felt it not necessary to trouble you with a single observation of my own, fully expecting in your Number for November to have met with some severe expression of disapprobation of ambassadors of Christ clothing themselves with the civic vest, and marching to the temple preceded by the *mare*, &c. You, it would

appear assume the high calling of a Christian Observer ; permit me to ask you, are your observations to extend only to the inconsistencies, as *you* deem them, of us poor degraded Catholics ; to proceedings of Bible Societies, Missionary Meetings, &c. ; to conversions, to sermons, to Biblical criticism ? Your work, you inform us, is conducted by members of the Established Church. Look at home ! Tell me, I pray you, if a more ludicrous and absurd abuse than that of which Orthodox complains, is to be found in any church in Christendom ? Suffer me to correct myself ; I will not call such an abuse ludicrous ; is it not rather, an alarming and unjustifiable deviation from conduct which should mark the Christian priesthood ? If, sir, you limit yourself to freedom of speech, as regards those only who differ with you, take to yourself some title which will indicate your object, but continue not that which leads the world to believe you are "open to all parties, and influenced by none." Much depends on the demeanour and holy conduct of the clergy of every communion, but really those who are but too apt to assail others with charges of bigotry, ignorance, intolerance, and especially of *worldly views*, if they be clergymen, let them first see how far these evils prevail among themselves, before they evince their hostility towards us oppressed Catholics ; let them, at least, shew their readiness to remove the beam out of their own eye, in order that they may see the more clearly to pluck out the mote which obscures their brother's vision. Persons who pursue not such a line of conduct are, you well know, called "hypocrites."

I trust, sir, you will not think my language too severe or unbecoming. I should regret it exceedingly to be an object of your unfavourable opinion. I feel it however to be my duty to remind you, that it is the first of all duties to attempt the correction of ourselves. Let me recommend the clergy of your com-

munion, once every year to read over the Ordination Service of their church : it is an excellent service. If this should prove, however, too great a task for some, let me remind such as those of the extract with which Orthodox has concluded his really useful letter. Perhaps, sir, you may not feel inclined to insert or even notice this my word of exhortation ; but whether you will hear, or whether you will forbear, what I now suggest I feel to be the duty of your humble servant,

A CATHOLIC PRIEST,  
Residing chiefly in the West.

P. S. My friend, to whom I have read the above, desires me to assure you, he should feel obliged by your inserting Orthodox's letter in your next Number. Cornwall and Devon, for reasons well known, are the counties where reverend common-councilmen are more frequently to be met. My friend says, its immediate correction is demanded by the interests of his church.

\* \* \* Our correspondent will perceive that we have not shrunk from inserting his letter, as he seemed to think we might do. Had he been better acquainted with our pages, he would have known that we have not been sparing in our animadversions upon the abuses which may have arisen in our church, and particularly as respects the system of pluralities, translations, non-residence, &c. He will also find in our volumes various papers in which the propriety of uniting the clerical and magisterial offices is discussed ; and assuredly if we allowed our correspondents to insert their reprehensions in this case, we should not have been so tender as the "Catholic priest" supposes us to be in the affair of "Reverend Mayors, beneficed Aldermen, and Common-Councilmen in Holy Orders." Our correspondent's animadversions on our supposed partiality, in not inserting the letter of "Orthodox" in our last

Number, will cease when he is informed, that his communication was not in time for our arrangements for that Number; and that we had intended giving the substance of it in the present: we say *the substance*, because some of the allusions are rather more personal in their reference than comports with the general character of our pages. At his wish, however, we shall now give the communication entire; assuring him, as members of the Church of England, that we desire nothing more earnestly than free, candid discussion, and urging him to use his influence with his brethren to imitate in this respect the example of their Protestant neighbours. We heartily thank him for the concluding good advice which he has bestowed upon the members of our communion. The letter signed "Orthodox," to which he alludes, is as follows:—

Sir,—I live in a borough town and parish, in which I should think the population exceeds ten thousand souls. My wife, not having a family of her own at home, has, of course, much time at her disposal, a part of which she appropriates to visiting and relieving her poor and distressed neighbours. In these delightful employments of true charity, she occasionally meets with characters the most wretched and depraved. My advice hitherto has been, when she has had to encounter with these children of Satan, "to call in the assistance of the clergyman." Bring your patients, I have often urged, if possible, to a due sense of religious principle; and then the relief which they will obtain, by a confession of the wickedness of their past lives, will, in many instances, operate as a more sovereign remedy than the very best selected medicine. This conduct my wife has pursued with great success; and I trust she may be really said to have been humbly instrumental in turning many a sinner from the error of his way. We now, however, are put

to a great strait. Our clergyman has become our *mayor*: and of course we find great hesitation as to calling in

"This man of God devoted to the skies,  
Like ships at sea, while on, above the  
world;"

as the very idea of his Reverence holding "the sword of justice" precludes every thing like the unburdening of the mind of the guilty sinner, by a full and unrestrained confession of his sins, which, by the rubric in our Service for the Visiting the Sick, the clergy are directed "*to move him to do specially*;" and after which, his spiritual guide is to absolve him (if he humbly and heartily desire it) after this sort:

"Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy, forgive thee thine offences; and by His authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

I must confess all this appears rather strange to come from the mouth of a mayor, who has told us at a public dinner, soon after his election, that "*he would be found always at his post*." Here appear, at any rate, to be *two* posts—one spiritual, one temporal; and to be at both at one and the same time, seems, I must say, to me impossible! I have, sir, I assure you, thought a great deal as to the line of conduct I should recommend to be adopted under present circumstances. After reading over the Service for the Sick, I betook myself narrowly to inspect the Commission of the Justices of the Peace; and I find here that, without any exception, our Reverend Mayor is bound to keep, and cause to be kept, all the ordinances and statutes, &c. &c. &c. and *to chastise and punish all persons* that offend against these ordinances and statutes. I find also, on consulting "Burn's Justice," that a confession before a justice of the

Peace may be given in evidence against the party confessing. Now, sir, it really does strike me, from these considerations, that a clergyman, officiating spiritually in a large borough town, and who at the same time acts as mayor of the said town, is, at any rate, holding offices which are incompatible, the result of which may, in some instances, be really too dreadful to contemplate. Are not our clergy separated and set apart from us *worldly* laymen, in order to attend the more closely to the service of Almighty God? Are they compelled to serve on a jury? Are they required to appear at a court leet, or view of frank pledge, which almost every other person may be obliged to do? Neither can they be chosen to any temporal office (says Blackstone,) as bailiff, reeve, constable, or the like. And why not? Why, because it is in regard of their own continual attendance on the sacred function. This is the pillar to which they should ever cling—the *post* they should never leave. The Bible is the charter they should ever be studying; and as to freedoms, their object should alone be, to bring into that glorious liberty by which Christ has made us free, as many as their zeal and piety (aided by Divine grace) can possibly effect. On this account it is that they cannot sit in the House of Commons, cannot carry on trade, or commercial pursuits, &c. Then why be found amid the cabals and political interferences of a Court of Common Council? It cannot be because the elective franchise in *some* boroughs is confined to a few self-elected corporate officers! It is a difficulty I cannot solve, and fearlessly will I designate it, in my opinion, an evil—a gross abuse—an undisguised inconsistency, which calls aloud for the immediate attention of our diocesan, because in his lordship's diocese, this alarming junction of spiritual and secular employment is more frequently to be met with than in any other. We have been lately

told, in some "Cursory Observations on the Charters granted to the Inhabitants" of a borough, not one hundred miles from Exeter, where there are twenty-five Common-Councilmen, self-elected, who elect the two Members to Parliament, that there are among them no less than five Reverend gentlemen; four of whom hold spiritual preferment, two in distant parishes, two in other dioceses, and one a curate in the diocese of Bristol, and that the above preferments were obtained through what is usually called corporation interests. I assure you, sir, I have heard it said, that such inconsistencies do more mischief to "our pure and reformed church," than all the wit of Hone, the blasphemy of Carlile, or the infidelity of Paine. I therefore shall feel obliged to any dignitary of our cathedral, or to any of the clergy of our metropolitan city (Exeter) or its neighbourhood;—and if, with every respect, an anonymous writer may dare to make a personal allusion, I would more particularly appeal to the Reverend \* \* \* \* \* whose reading in ecclesiastical law, I have reason to believe, is both deep and sound—for I am told we have *canons* in our church, which prohibit our clergy for using themselves, in the course of their lives, as laymen, and from exercising *secular* jurisdiction,—to render me their assistance towards obtaining a correction of the evil (for an evil I will venture to call it, having seen no less than four *Episcopal Authorities* for declaring it to be so,) of Reverend Mayors, *beneficed* Aldermen, and Common-Councilmen in *Holy Orders*! Did his Lordship, the good Bishop of London, ever hear of a beneficed Lord Mayor of London, a Reverend Alderman of Billingsgate, or a Gentleman in Holy Orders canvassing to be elected a Common-Councilman of Cripplegate? Did his Lordship ever hear of a Deputy of Candlewick Ward being Rector of ———, and Curate of ———, all at the same time? Then why should

such absurdities be tolerated in the West?

And further, if Clerical Corporate Officers be an evil which the law, never contemplating, provided not against, I would ask these Reverend and excellent men, with many of whom I have the honour to be acquainted, whether, as a staunch friend to the Church of England as by law established, I should be justified in making an application, *under present circumstances*, for the assistance of a respectable Dissenting minister, where spiritual aid, divested of magisterial authority, may be deemed necessary—of a minister, though of a different communion, “*who frames his manners according to the rule of the Holy Scriptures ; who forsakes and sets aside all worldly cares and studies ; who gives himself wholly to his sacred office, whereunto it hath pleased God to call him ; who applies himself to this one thing (the holy functions of his calling) and one who draws all his cares and studies this way?\**”—I am, sir, your obedient servant,

ORTHODOX.

P. S.—I had almost omitted to mention, that our Reverend Mayor is also Keeper of all the Prisons within our town and parish. Can this be deemed a calling worthy an ambassador of Christ, a minister of the Gospel of peace? I have searched the Scriptures, but I can find nothing therein to justify this deviation from doing the work of an Evangelist alone.

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To the Editor of the Christian Observer.

HAVING just seen, in your Number for September, a paper signed “*Rusticia*,” on the propriety of Charity Bazaars, I beg leave to offer a few words in reply to it.

The writer says, “*I am not, I hope, so stern or ill-judged a censor*

\* Vide Ordination Sermon.

CHRIST. OBSERV. No. 276.

as to object to young ladies employing their leisure hours, and making use of the accomplishments so lavishly bestowed upon them in the present day, for the aid of any charity or society which can benefit the human race. On the contrary I consider the dedication of their time and talents to such objects as highly laudable, where the motive is pure.” “*But*,” adds the writer, “*it is the mode sometimes adopted for the sale of these articles that I regard as highly exceptionable.*”

Now, the grounds of her objection are, that the fair venders may attract attention to themselves as well as to their articles ; or be hurt and pained if they see others receiving more attention than themselves. But, I beg leave to ask, can they even go into company at all, and not be subjected to these temptations? And I must deny that there is any resemblance whatever between those scenes and ball-rooms. In ball-rooms all are dressed out in order to attract attention and to captivate ; but in bazaars all are as modestly attired as if no one were to see them. Again, in ball-rooms, young people of both sexes have much and familiar conversation with each other, and abundant opportunities to express their mutual regards, without attracting the observation of any one : but to bazaars, few, very few, young men go ; and those who do have no opportunity whatever of the kind I have alluded to. There are on every side matrons, whose presence would, in an instant, check the least approach to undue familiarity being either admitted or offered.

And what resemblance is there between such places and Bunyan’s description of “*Vanity Fair*?” Your “*aged observer*” has surely forgotten Mr. Bunyan’s representation. I beg leave to give it to your readers, that they may judge of the fairness of your correspondent’s comparison. “*At this fair the following pieces of merchandize are set out : houses, lands, trades, places, honour, preferments, titles, countries, and king-*

doms, silver, gold, pearls, and precious stones; together with other inferior wares, not fit to be mentioned." Pray, what Charity Bazaar has Rusticia ever seen that resembles this?

But let us proceed a little farther with Bunyan's description: "In this place are to be seen, at all times, cheats, fools, asses, knaves, and rogues of all kinds; among whom every species of profaneness and villany is either openly exhibited or secretly practised, such as jugglings, games, plays, hatred, wrath, strife, thefts, adulteries, murders, drunkenness, revellings, and such like."

Where Rusticia has been to find these things I know not; but when she "supposes the shade of Bunyan surveying one of these highly decorated rooms," (which are furnished for about two days in the year, for vending articles in aid of charitable and religious societies,) and makes him regard them as "an admirable mimic representation of his own Vanity Fair," I think indeed "his spirit would be deeply grieved:" not, however, as the writer supposes, with the sight of the rooms, but with the

sad perversion of his meaning, adopted for the purpose of casting a shade upon such works of piety and benevolence as these.

Nor would the Duchess de Broglie be less grieved at seeing her words brought forth in support of such an exaggerated and unfounded statement as that of your correspondent: "Shame be to those who wish to *promote any object* by bad actions or bad instruments." Is there any person who helps forward the charitable institutions alluded to that is obnoxious to this censure? If not, is it right for your "*retired and aged*" correspondent to cast such reflections upon all engaged in them?

I am no approver of obtrusive or ostentatious piety, but I do rejoice in seeing the talents of females rendered productive for the support of religious institutions: nor can I doubt but that, whilst they are endeavouring to improve their leisure hours for God, they often implore the blessing of God upon the institutions they support; and that they do, and will, receive the blessing of God upon their own souls.

URBANUS.

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### Review of New Publications.

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1. *The Influences of the Holy Spirit considered with special reference to the Circumstances of the present Times.* By the Rev. J. DAVIES, of Queen's College, Cambridge. 1823.
2. *Divine Influence, or the Operations of the Holy Spirit traced from the Creation of Man to the Consummation of all Things.* By the Rev. T. T. BIDDULPH, A. M. 1 vol. 8vo. 9s. 1824.
3. *Sixteen Lectures on the Influences of the Holy Spirit, delivered in the Parish Church of St. Olave, Southwark.* By the Rev. THOMAS MORTIMER, M. A. 1 vol. 8vo. 10s. 6d. 1824.

4. *Observations on the Religious Peculiarities of the Society of Friends.* By J. J. GURNEY. 1 vol. 8vo. 9s. 1824.

As the divine origin of Christianity is collaterally proved by the novelty and yet fulness of its matter, and the strength and completeness of its several parts and proportions, so no less is it confirmed by the weakness and the failure of all attempts to refine upon it or improve it. The doctrine of Divine influences,—so necessary and essential a part in the constitution of Christianity, that without it, as Mr.

Biddulph, in the opening of his treatise, most justly observes, "the whole texture of Divine revelation would become a tissue of absurdity, uninteresting and useless, and unworthy of the all-wise Author who claims the Scriptures as a revelation from and of himself,"—was yet as incapable of being a mere human invention, as it has proved of human refinement or limitation. That the Apostles should have been able to go forth and make good their ground upon positions so entirely new and estranged from the common modes of human sense and experience; that they should have boldly averred the Divine essence of a Third Person in the unity of the Godhead; should have laid down the fact and the effects of his spiritual influences on the hearts of men; and should have confirmed their sayings by a bold and unflinching appeal during many years to the actual, visible, and miraculous effects and operations of his power; enabling them to speak with tongues, to heal diseases, and govern the church by inspired doctrines, and inspired measures of foreseen and infallible success in the event, is, when viewed together, so marvellous, so novel, so unparalleled a phenomenon in the history of the world, that the believer is fully warranted in giving his assent to the system which it corroborates as a revelation from God. Submission in a case like this is the only wisdom; and the disbelief of a revelation so sanctioned and so accredited, or the attempt to disprove its truth, can only proceed from such a perversion of judgment, and such a determination to act contrary to our own most acknowledged moral principles on all other subjects, as go to establish the existence of another spiritual and counter agency at work in the children of disobedience, and leading them forward to final darkness and abandonment. And this most clearly appears in the various results which arise either from the absence or the rejection of

the sacred records. Their absence at once gives birth to the multiform and horrible varieties of pagan idolatry, vice, and infamy; and their rejection, in greater or lesser measures, has led to an equally irrational atheism, and, in some instances, to a zeal, in its intensity at least, resembling that of the Apostles, for the dissemination of every moral disorder, and the multiplication of every human misery.

The object of our present review is not to deal with the denial of those evidences which establish the Divine origin, while they exhibit the essence of Christianity. We have it in our present contemplation to animadvert upon a very different, yet scarcely less injurious, mode of handling revelation; we mean, the error, of those who, admitting its great truths, as contained in the sacred volume, scruple not, at the same time, to tamper with those truths, and either to add to them or to take from them, according to the dictates of human judgment, or the impressions of human feeling. Hence, indeed, again incidentally results another proof of the Divine origin of Christianity; for every such attempt is sure, sooner or later, to lead by its fruits to exposure and defeat, and so to recoil with shame on its conductors. The two great and leading apostacies, under the head of Divine influences, the abettors of which still acknowledge in name (and we pronounce no further) the authority of the sacred record, have been Popery and Socinianism. The one has claimed infallibility and miraculous powers, upon a supposed ground of the continuance in the church of the direct interpositions and visible agency of the Divine Spirit: the other, while it entirely rejects such an opinion, rejects also the notion of any interposition at all in modern times, and has proceeded to the length of denying the personal agency, and even the personal existence of the Holy Spirit. And

what has been the consequence of these exaggerations on the one hand, or extenuations on the other, of the plain and simple word of God? We need not go very far into the answer to that question. Suffice it to say, that the one, the Papist, has found it necessary to add lavishly, and almost without limit, to the actual records of inspiration, by placing the traditions of the church, whatever may be meant by those traditions, upon a level with the sanctity of Divine revelation; while the other, the Socinian, has found it equally necessary to dispense with a portion of the inspired records themselves, and to explain away all the strength and vital energy of what he allows to remain, by comments which it is only necessary to understand in order to refute.

But it is not with the wide and fatal aberrations of Popery or Socinianism that we are at present concerned; for the works at the head of our article, we are willing to believe, take their ground of authority and doctrine, simply and solely from the Scriptures, the whole Scriptures, and nothing but the Scriptures. They present, on their front, a wish to be examined by that test; and profess to derive their entire system from the "words of eternal life," well understood, rightly divided, and properly applied.

The doctrine of Divine influences, thus deduced, is treated briefly but systematically by the writer at the head of our article; more historically, and much more at length, by Mr. Biddulph; experimentally and practically in the series of Lectures by Mr. Mortimer; and apologetically and discursively by that eminent member of the Society of Friends, Mr. Gurney of Norwich. It will be the business of our present article to consider the view to be taken of the agency and work of the Holy Spirit, as confined within the precise and scriptural limits

assigned by each of these writers to the discussion.\* And, in doing this, it will be our duty to examine, with all the accuracy in our power, their several claims to the praise of sound doctrine; 1st, With respect to the peculiar person and office of the Divine Spirit; and next, with respect to his mode of operation, and the general results to be expected from his agency.

Before entering, however, upon these several points, we cannot properly withhold our motive for including Mr. Gurney's work in the discussion; which is to peruse with a fair and impartial eye the alleged points of difference between the body of Christians to which he belongs, and that part of the Christian community commonly entitled Orthodox. This we conceive to be rendered the more necessary, by the circumstance of his having prefaced the discussion of those points of spiritual doctrine in which he conceives this difference to exist, by a specification of several other points in which he is equally confident that all true Christians, all who really love and serve their Redeemer, are religiously united. The agency of the Divine Spirit indeed, he regards as co-extensive with the existence and rationality of the human race; and we think he has gone very far indeed in symbolising heathens and Christians together, when he cites the case of the Eastern sect of the Saadhs, as being manifestly under the influence of a Divine morality, not wholly dissimilar, in many of its external fruits, from those produced in the upper-

\* Such we presume to be the limits assigned by Mr. Gurney, in common with the others, from the following passage in p. 34. "No religious views or practices can be salutary in the long run, or truly promote the spiritual progress of the militant church, which are the mere creatures of human reason and imagination, and which do not arise directly or indirectly out of the essential and unalterable principles of the law of God."

most boughs of genuine Quakerism\*. p. 11.

In the outset of his work, Mr. Gurney has undertaken to select from Scripture such principles and dogmas as it may be rationally presumed that *all* who read its pages must *at once* concede. It will doubtless be remarked, that, amongst these points of universal concession respecting the Holy Spirit, the doctrine of his *distinct personal existence* is not specified. On this point namely, the personality of the Holy Spirit, the first three authors on our list are perfectly agreed. It seems to them to be a plain and undeniable doctrine of scripture, assumed in many of its expressions, and easily deducible from many more. Mr. Mortimer alone appears to consider the line of his discussion as requiring any thing beyond the mere authoritative denunciation of the doctrine; and from his second lecture we extract the following summary of passages, which is much after his usual plain and Scriptural manner, in illustration of the personality of the Divine Spirit.

"In the Old Testament, in addition to the passages already mentioned, he is described as, Striving with man: Gen. vi. 3—Testifying in the prophets: Neh. ix. 30—Garnishing the heavens: Job xxvi. 13—Upholding the children of God: Psal. li. 12—Leading to the land of uprightness: Psal. cxliii. 10—anointing and appointing Christ to his work and ministry: Isai. lxi. 1.

"In the New Testament, His personality is discovered to us in his Leading Christ into the wilderness: Mat. iv. 1—Descending, in the similitude of a dove, and lighting upon Him: Mark i. 10—Favouring Simeon with a remarkable revelation: Luke ii. 26—Being the Comforter, sent by Christ, who was to come, and to

\* We use this term not invidiously, but for the sake of brevity, and with the same feelings of respect with which we should refer to any other denomination of Christians; and we are sanctioned in our use of it by Clarkson's Portraiture of Quakerism, and occasionally by Mr. Gurney himself.

'reprove the world of sin, and of righteousness, and of judgment;' who, as 'the Spirit of Truth, was to guide into all truth;' was to hear, and to speak, and to shew things to come: John xvi. 7—14—Giving utterance to the Apostles: Acts ii. 4—Directing Philip to go near and join himself to the chariot of the Ethiopian Eunuch, in order to instruct him in the Christian faith, and to administer Christian baptism; and these being accomplished, miraculously removing Philip away, so that the Eunuch saw him no more: Acts viii. 29—39—Apprising Peter of the arrival of the messengers from Cornelius, and directing him how to act in that matter: Acts x. 19—Declaring the Divinity of our Blessed Redeemer, by raising Him from the dead: Rom. i. 4—Searching all things, yea, the deep things of God: 1 Cor. ii. 10—Dwelling in the hearts of the saints: 1 Cor. iii. 16—Giving liberty where He dwells: 2 Cor. iii. 17—Being sent forth by God into the hearts of the children of God, leading them to cry Abba, Father: Gal. iv. 6—Enabling these persons to wait for the hope of righteousness: Gal. v. 5—Strengthening them with might, or mightily, in their inner man: Eph. iii. 16—Justifying by his miraculous working, the claims of Christ as the Saviour of the world and the Son of God: 1 Tim. iii. 16—bearing witness in heaven, jointly with the Father and the Son: 1 John v. 7—Addressing the Churches: Rev. ii. 29—And lastly, in his declaration of the happiness of those departed in the faith of Christ our Saviour: 'Blessed are the dead, which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them.'—Mortimer pp. 31—33.

Mr. Gurney, as we have already intimated, gives no explicit or dogmatical statement of his views on this point. He rather leaves them to be inferred from such passages as the following.—

"From the secret illumination of the Lord's Holy Spirit, and by the instrumentality of the outward revelation of Divine truth, true Christians are enabled to form a comparatively just view of themselves, of their Creator, of virtue and vice, of the world and eternity, of heaven and hell, and more particularly of Jesus Christ as their Mediator with the Father, as their Divine and all-powerful Redeemer." p. 24.—"they are in a pre-eminent manner baptized by one Spirit, into one body." p. 26.—"May they be enabled more per-

fectly to enjoy the communion of the Holy Ghost—to keep the unity of the Spirit in the bond of peace.” p. 27.

“The fountain of all true moral excellence in mankind, is the Spirit of God. The serious and enlightened Christian of every denomination will readily confess, that it is only through the influence of this Holy Spirit that he is enabled rightly to apprehend God, to know himself, and to accept Jesus Christ as his all-sufficient Saviour: that it is only through such an influence that he is converted in the first place, and afterwards sanctified and prepared for his heavenly inheritance.” Among Christians there exists no difference of sentiment as “to the question whether the Holy Spirit does or does not operate on the heart of man.” “Friends,” however, “deem it their duty in a peculiar manner, to insist, that the operations of the Holy Spirit in the soul are not only immediate and direct, but perceptible; and that we are all furnished with an inward Guide or Monitor, who makes his voice known to us, and who, if faithfully obeyed and closely followed, will infallibly conduct into true virtue and happiness, because he leads us into a real conformity with the will of God.” pp. 36, 37.

“Under the Christian dispensation, the Holy Spirit is poured forth in pre-eminent abundance on the souls of true believers in Christ Jesus.” p. 38.

And he quotes, in support of this view of the subject, John xiv. 16, 17, 26, and xvi. 13, 14.

He also frequently speaks of the inward manifestations and monitions of the Holy Spirit; and he represents these as leading, when “united with a dependence on Christ, as an all-sufficient Saviour,” to an end of “quietness and peace,” p. 50; and all who commit themselves to the guidance of this inward Monitor “find that he leads them through the strait gate, and the narrow way, and that in order to follow him, it is indispensably necessary for them to resist their own desires, and to mortify those perverted selfish principles, which constitute the character of the natural man.” p. 52.

Again:

“Great as is our own infirmity, deep as is our natural defilement, it is certain that the inward guide of whom we are speaking, is *entirely holy*, and he upholds

to his followers the very highest standard of action. He commands them to be of clean hands,” &c. “and he is ever ready to assist us in our humble endeavours to offer unto the Lord an offering in righteousness. Such are tests, and such are the fruits of the perceptible guidance of the Holy Spirit in the soul.” pp. 55, 56. “It is the happiness of true Christians to love and serve an incarnate, crucified, risen, and glorified Redeemer. They enjoy a superabundant light, an exceeding grace, a revealed and established hope, and a pre-eminent degree of the communion of the Holy Spirit.”

We have been the more anxious to exhibit the clearest and most satisfactory evidence which Mr. Gurney’s work affords of the sentiments which he entertains on the subject of the distinct personality of the Holy Ghost, because these sentiments, as has been said, are nowhere explicitly stated, and because important practical results hinge upon the question. It seems important, for example, as clearly as possible to mark the distinction of office assigned to the Holy Spirit in the mysterious economy of redemption, from that assigned to the Divine Son. If we should represent the Spirit of God merely as a Divine Influence, we should learn to regard Him in the light of an Instrument: and then, regarding the Divine Son as an Agent, and His Spirit as the Instrument, we come to identify as one the work accomplished by both; and to attribute, in fact the whole *agency* of redemption to the Person of the Son working instrumentally by *His Spirit*. Now, assuredly there is the greatest possible difference between *connecting* and *blending* two several operations; for, however the two operations of justification by the merits of Christ, and sanctification by His Spirit, must be *always connected* together, more or less, in the same individual, yet we should object to that statement which led in any degree to *blend* them, or to make them, even in appearance, one and the same act. Justifica-

tion refers to the pardon of sin and acceptance with God ; sanctification is the implantation of holiness in the soul : faith, the gift of the Spirit, being doubtless the medium of both. Hence, in a certain sense, the Spirit justifies (1 Cor. vi. 11,) by giving that faith which justifies. And Christ sanctifies, because that faith in Christ, through the medium of which the sinner is justified, secures also his holiness. Christ, in pardoning the sinner, imparts to him that Spirit which disposes and enables him to forsake sin. And in this double operation doubtless there is a perfect identity of will between the Son and the Spirit ; so that the question is altogether nugatory which acts the leading part. They proceed together in their respective offices : and in this sense " faith operates with works, and by works is faith made perfect." But, to blend them together, we apprehend, would be to confound things most essentially distinct ; to lose sight, in effect, of the peculiar work of the Saviour, as a sacrifice for sin ; and to depart from the clear language of holy Scripture, at least according to that interpretation which has been received by all sound Protestant confessions. We should in this case be reforming backwards, and retracing our footsteps to one of the most dangerous tenets of the Papists. Justification, in their corrupt divinity, was made synonymous with imparted and inherent holiness. And it obviously matters little by what path we arrive at a wrong conclusion. Now, is there not reason to fear that the suggestions of a supposed infallibility and direct revelation, rather than a humble and patient investigation of the plain letter of Scripture as our *only* authoritative guide, may have led, in the case of the Papists to this result. And may not a similar error be detected in the system of the Quakers ? " This doctrine" (of justification,) says Barclay, the great apologist for the Quakers, " hath not since the apostacy [or

establishment of Popery,] so far as ever I could observe, been so distinctly and evidently held forth according to the Scripture's testimony, as it hath pleased God to reveal it, and preach it forth in this day, by the witnesses of his truth whom he hath raised to that end." (Barclay, Prop. vii. Of Justification.) And further on : " Though this be a mystery sealed up from all the wise men that are yet ignorant of *this seed* in themselves, and oppose it, nevertheless *some* Protestants speak of this justification by Christ inwardly put on." Ibid.

It is very true (if on an occasion of such importance we may extend our remarks a little further,) that great pains have been taken to relieve the Quakers from any assimilation to Popery in this statement of justification : and Barclay, with some Protestants of our days, would make the whole error of Popery in this respect to be simply that of preaching up penances, masses, macerations and voluntary mortifications, in contradiction to plain scriptural holiness, as the proper justifying acts. But the slightest acquaintance with the controversies of the Reformation, particularly in the Tridentine council, will shew, that it was the very same good works, and the same charity, regarded by us as the *fruits* of justification, which by the Papists were made the *cause* and the *essence* of it ; and which we must say in effect *seem* to be so made by Barclay also. The truth is, there is an indistinctness in the statements of the latter, and of some of his followers on this subject, which renders it difficult to comprehend their meaning ; and for this clear reason, that they would seem to have ascertained very indistinctly themselves what they apprehend to be the *revealed* meaning of the Spirit within them upon the subject. If they intend nothing more than this, that where there is justification by the blood of Christ, there sanctification by his Spirit will be also, as Mr. Gurney him-

self, in his excellent and very interesting little work on Redemption, has appeared to us to assert,\* we are then perfectly agreed; for this is a sentiment which will be found fully exhibited in the clear and explicit statement of the Eleventh Article of the Church of England, and in the Homily on Justification. Now, we would ask, are Barclay's sentiments in accordance with that statement; or do they not approach more nearly to the popish notion, that justification is not simply the pardon and acceptance of the sinner through the blood of Christ, but that it is *also*, or rather *partly*, the infusion of the Spirit of grace, of holiness, of a Divine seed, of something which being *inwardly put on*, makes the person just, and so renders him righteous before God?

We must close this part of our observations, by expressing our very serious dissent from any such imperfect statement on justification as this; not so much from its being popish, which *a priori* means nothing, but from its being unsound, unscriptural, unsafe; and as naturally leading to many of those pernicious consequences to which it led under the reign of Popery. Such views ground themselves upon one or two passages of Scripture, in which the act of justification *seems* to be made synonymous with the act of sanctification; but they oppose the direct tenor of the whole of the sacred writings, more especially the Epistles of the great Apostle of the Gentiles, who unequivocally distinguishes the two acts when he says, "Now to him that *worketh not*, but believeth on him that *justifieth the ungodly*:" and

\* The absence of any explicit statement on this fundamental point in the present work, which professes to lay a foundation for unity in religious sentiment throughout the whole world, has induced, and we think warrants, our present line of observation. We shall most gladly retract our remarks, on learning from the respected author that we have at all failed in clearly apprehending his view of the subject.

again, "In whom we have *redemption* through his blood even *the forgiveness of sin*;" and again, when he makes the act of justification to be *forensic* and *extrinsic* in his celebrated exclamation, "Who shall LAY ANY THING TO THE CHARGE of God's elect? It is God that JUSTIFIETH. Who is he that CONDEMNETH? It is Christ that died:—yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." Passages with this bearing might be multiplied almost without limit; though these are sufficient to establish the fact of a separation, and a distinction, between the office of the Son in justifying, and the Spirit in sanctifying, the sinner: whilst those equally noble and magnificent passages which describe the Saviour as a Redeemer from the practice of sin, and a purifier from all iniquity, "cleansing the sons of Levi, that they may offer an offering in righteousness," are equally conclusive as to the necessary *connexion* of the two effects in the same individual. But we must add that the statements which confound justification and sanctification seem strongly to lead to that great source of evil, pride and a spirit of boasting. "Where is boasting then? it is excluded—by what law? of works?" no—far from it. And we must add, that it is not the law of works, nor yet any change in our character, however produced, which can be regarded as constituting our justification before God, as believers in Christ. For if it is the Spirit, the Divine seed, the transformation, the "Christ formed within us," which is to justify us, then is it eventually by what we are in ourselves, by our own characters, that we are justified. That Christ "must be formed in us the *hope* of glory," we most cordially allow; but we admit not the notion of Christ formed within us as the *meritorious claim* to that glory: for even "when we have done all" or rather—"not we, but the grace of God which was with us,"—we are

still "unprofitable servants,"—we are "nothing." Let the spiritual attainments of the great Apostle be compared with the lowliness of mind with which he ever speaks respecting himself; and we shall have the true key to his whole system on the doctrine of justification. And he who beforehand had said in humility, "even *we* have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified;" was then in a fit frame of mind to speak with humility of his freedom from sin, and his attainments in sanctification, in the words which follow: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." We should desire to add, without the least intention to offend any class of persons, for we are speaking of *tendencies* only, that if we were to apporportion the two views of justification, one blending it with sanctification, the other distinguishing between them, to the two characters respectively of the Pharisee and the Publican; we should see in the former view a liability to that dangerous error of the Pharisee, who *thinks God* indeed, but because *he is not as other men*,—and in the latter view, at least a fair ground for the self-abasement of the Publican, who went down to his house JUSTIFIED rather than the other.

In a word, if the separation of the justifying act from its ever-faithful concomitant the grace of sanctification, may give occasional encouragement to that most detestable of all enormities, the Antinomian heresy; the contrary enormity, so to speak, that of trusting in ourselves that we are righteous, has been ever found, under some modification, the effect of confounding justification with sanctification, and of looking more *for acceptance with God* to our own characters, to "Christ within us," and less to Christ the justifier of men, than the Scriptures

direct. But we are concerned to have dwelt so long upon a point which may be considered as a digression from our main subject, to which we now return.

In the several works under consideration, we have found no direct guide to the observations which have been forced upon ourselves as reviewers on the distinction of *person* as well as of *office* in the Holy Spirit of God. It has been the intention of most of the writers to state the work of the Spirit rather dogmatically than controversially; and we by no means intend to censure them for so doing; but we should have been gratified if they had assisted us more in what is, doubtless, a main subject of inquiry; namely, respecting the *several kinds of operation* adopted by the Divine Spirit in his communications with man, and the general result to be expected from His agency, prior to, during, and subsequent to the grand Apostolic effusion of His gifts.

The great general operation of the Holy Spirit, is popularly considered to be that of *sanctifying* the heart and life of the believer. In what manner the Spirit of God, in producing this, or any operation acts upon the spirit of man, it must be fruitless for us to inquire, and presumptuous to pronounce upon, at least otherwise than by referring to the memorable words of the Saviour himself,—"*The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.*" This point is briefly but well discussed in the short work, No. I, on our list: in which, however, there appears the assumption of a more arbitrary proceeding in the Divine Spirit, with respect to individuals, than we deem Scripture to warrant. The text above quoted refers not so much to the selection of objects for Divine grace, as to the mode of its operation upon them. The need of that operation, its blessed effects,

and the necessity for long patience in waiting for them, are, however, strongly and eloquently described in this pamphlet. From the description of the effects on individual character, we select the following glowing passage.

"But it is in the affections of the heart, and in the conduct of the life, that the effects of the Spirit's influences display themselves in the loveliest forms, and in their highest glory. Antecedently to the operations of that Mighty Agent upon the soul the breast was the seat of carnal, depraved, and malignant passions, which at the slightest degree of irritation, were ever ready to burst into a flame. The first fruit of the Spirit is love—love towards God. Like a mass of ice melting before the warm beams of the sun, the heart—which in the state of nature is frozen into enmity against God—touched by the softening influence of the Spirit, dissolves into pure and genuine affection; the carnal mind, laying aside its hatred and dislike of his character, and its determined stubbornness of opposition to his law, is converted into a spiritual mind, which delights in the contemplation of his perfections, glows with gratitude for his kindness, and enters with alacrity into the whole plan of his government—a mind which derives the chief source of its enjoyment from the experience of his favouring presence, and draws the motives of its obedience from the fountain of redeeming love. It is also love to man. The same subordinating power which slew the enmity against God, and kindled in its stead the flame of ardent affection towards him, has also expanded into a free exercise of every benevolent and disinterested emotion, the heart, which, under every blast of unkindness, was ready to be contracted into selfishness, or hardened into insensibility. The mind that was ever prone to regard rather with feelings of jealousy than with sincere delight the happiness and the superior advantages of others—that deemed every instance of ill treatment a justifiable ground of hatred and of ill treatment in return, and every instance of ingratitude a sufficient reason for withholding kindness—has now become generous in its principles, tender and amiable in its sympathies, and patient of injuries and persecutions. Not unconcerned for the temporal welfare of mankind, and not backward to contribute, to the utmost extent of its means, towards the promotion of their present happiness—its chief anxiety it will consider as just-

ly due to their eternal interests. Viewing them as creatures made for immortality, its most earnest and persevering efforts will be devoted to the still more important purposes of securing (so far as its endeavours may succeed) their well-being in a world to come. Necessarily associated with this exercise of universal love, will be the other virtues, graces, and endowments of the Christian character—all blending into a soft and harmonious combination, and all flowing forth as so many streams from that spring of living waters which the Divine Spirit has opened in the heart. There joy, mingled with gratitude and elevated by hope, arising in part from the consideration of miseries escaped, and in part from the anticipation of felicities to be—enjoyed from a sense of the privileges now possessed, and of the blessedness still in reserve—triumphs as in its natural element. There peace meek, gentle, and serene, resulting from the subjugation of the appetites and passions, from the banishment of vain and irregular desires, from a soothing persuasion of being in a state of reconciliation with God through the death and righteousness of his Son, diffuses a calm and delightful composure through all the powers of the soul. There forbearance under every species of provocation, resignation to the Divine will under the most trying dispensations of providence, and amidst the most afflictive scenes of human life, will check the first risings of anger, and silence the voice of complaint. There faith, in all the variety of its operations, will act with energy and vigour, reposing an unhesitating trust in all the declarations of Jehovah—confiding with unshaken reliance in the meritorious life and atoning death of the Redeemer as the sole and all-sufficient ground of its hope of salvation—looking forward with a realizing eye to the glories of a future world amid the clouds and darkness of present sufferings, and directing as a primary power the whole movements of the conduct. There the flame of devotion burns, prayer delights to make known its request, praise to offer up its incense of thanksgiving, holy contemplation to unfold its pinions, and to soar amidst scenes yet remote. There, also, the duties of temperance and self-denial, the rigid restraint within their due and appropriate bounds of the several faculties and affections of the soul, will meet with the requisite share of attention. There, in short, goodness, in all its constituent principles, whether it regards God or man, whether it relates to the understanding, the heart, or the life, to the habits of the mind, or the regulation of the conduct, proves its

existence, vindicates its character, and evinces its celestial origin." Davies, pp. 34—37.

To quote from Mr. Mortimer's large volume to the same point, would be to exhibit mere buckets-full, as a specimen of the ocean. The whole subject-matter of his work consists in describing this very operation of the Divine Spirit in the heart; promoting the several important effects, which he describes in as many lectures, of conviction of sin, dependence upon Christ, opposition to the spirit of the world, assistance under infirmities and in prayer, improvement of trials, spiritual consolation, teaching and "remembering" the disciple, mortification of the carnal mind, fulfilment of the righteousness of the law, strengthening the inner man, abounding in hope, conformity to the Divine image, sealing unto the day of redemption,—and finally, the necessity of imploring these blessings for ourselves, our families, our country, the church of Christ, and the world at large. A more full and scriptural discussion of each of these several points we have seldom seen; and their delivery from the pulpit, in humble dependence on that Spirit to whose honour they are devoted, cannot have failed of calling down His blessing, in many of the effects so described, on a Christian congregation.

In one lecture, the seventh, Mr. Mortimer speaks doctrinally, of the procession of the Divine Spirit from the Father and the Son; and in one lecture only, the ninth, he refers to the miraculous and extraordinary gifts of the Holy Spirit, in a quotation from the Elements of Theology by his Right Rev. Diocesan, the Lord Bishop of Winchester.

From Mr. Biddulph we have a more philosophical disquisition on the *mode* of the Spirit's operation on

the heart, both *before* and after the Fall of man: and we extract the following as the clearest part of his exposition on a subject which, perhaps, little admits of human philosophy or material anatomy.

"Each kind of life in man is supported by extrinsic influence, without which it necessarily perishes. If the breath cease to maintain the circulation of the blood, the body becomes a torpid mass of matter. If any partial interruption take place in the communication of the nervous fluid, the parts of the body from which the supply is cut off lose all sensation. And the case is the same with respect to the intellectual branch of human nature. Its spiritual sensibilities, its proper consciousness, and its capability of enjoying that from which its happiness must be derived, depend on Divine influence communicated to it, and a state of soul adapted to the reception and functions of that influence. In vain do the vital influences of the material heavens breathe on the disorganized body which disease has rendered incapable of being quickened by them; and altogether useless would be the most perfect state of corporeal organization without those influences. So is it in the fallen spirit of man: vain is the external manifestation and proposal of grace and mercy, till the internal organization of the mind (if we may so speak) is refitted for its reception by Almighty Power; and the object of that renewal of the mind is, that the spirit of man may again receive the Spirit of life, and thereby be again capacitated for spiritual sensibility, activity, and enjoyment.

"The immaterial part of man was, doubtless, created in the highest state of spiritual perfection. Its sight, its hearing, its feeling, its taste (to make use of a phraseology which the Scripture warrants) were all acute, in a degree inconceivable even to a resuscitated soul in its present diseased condition. Its capability of delight in the objects which it was created to enjoy, its love to the Divine Author of its existence and of all its blessed prerogatives, its spontaneous and instantaneous movements in obedience to every blissful call of duty, were such as an angel only can understand. A perfect organization of mind, and a full and constant supply of Divine influence, constituted the paradisiacal state of man. What Mr. Addison has said of a renewed soul (*mutatis mutandis*) must have been true with greater emphasis in man's primitive state: 'He

(the Spirit of God) is lodged in our very essence, and is as a soul within the soul, to irradiate its understanding, rectify its will, purify its passions, and enliven all the powers of man.' And again, in the same paragraph: 'In his (the Christian's) deepest solitude and retirement, he knows that he is in company with the greatest of beings, and perceives within himself such real sensations of his presence, as are more delightful than any thing that can be met with in the conversation of his creatures.'" Biddulph, pp. 3—5.

In pursuance of these views, Mr. Biddulph likewise mainly adheres to the ordinary *sanctifying* effects of the Divine Spirit on individuals, and this in all ages of the church. Without entering upon a large and specific view of the Spirit's *different operations* in the church, in the *different periods* of which he treats on this subject, we find the following general specification in delineating the Divine gifts on the day of Pentecost.

"The gift of speaking the languages, vernacular in the different nations to whom they were to communicate the Gospel, and the power of working miracles in confirmation of their claim to a commission from God, and of the truths which they preached, were doubtless indispensably necessary to the execution of the trust committed to them. But there were *personal qualifications* wrought in their own hearts, which were equally essential; such as a comprehensive view of the scheme of redemption in all its relations, a lively faith in Him whom they preached to others, fervent zeal for the glory of God, and tender pity for the perishing souls of men. These were then necessary prerequisites to an entrance on the Christian ministry, and to success in it; and these remain, when the gifts of tongues and miracles have ceased, its prerequisites still. Without these, in some degree, no man can say that he is 'moved by the Holy Ghost' to assume that office. These constituted, in part, the blessing spoken of as *the promise of the Father*: but, besides all this, something further was required, viz. *a Divine influence or unction to accompany the doctrine of the Cross* to the hearts of men, and make it effectual to their conversion. The gift of tongues qualified them to communicate their sentiments to every nation: by the power of working miracles they were enabled to rouse atten-

tion to the doctrines they preached; but that attention often terminated in discoveries of the natural enmity of the heart to that doctrine which was *to the Jews a stumbling block, and to the Greeks foolishness*. It was the energy of the Holy Ghost, accompanying the testimony of Jesus, which in every instance of conversion, rendered that testimony effectual to its appointed end. Paul planted, and Apollos watered; but it was God who gave the increase." Biddulph, pp. 119, 120.

The truth is, in the distribution made by the Divine Spirit of his gifts "to every man severally as he will," there have ever been gifts of three kinds; gifts of *illumination*, gifts of *edification*, and gifts of *sanctification*; and all these both ORDINARY and EXTRAORDINARY. By the ordinary gifts of *illumination*, we understand that measure of intellectual penetration, sound wisdom, and "right judgment in all things," concerning known and revealed truth, for which we pray more particularly in our Collect for Whitsunday; and which is a gift, we are persuaded, vouchsafed ordinarily to truly devout Christians; but to some in a more remarkable and distinguishing degree than to others. By the ordinary gifts of *edification*, we mean ministerial gifts, intended for the improvement of the church. Respecting the ordinary gifts of *sanctification*, we have only to refer to the excellent delineations already spoken of in the works before us.

How then shall we verify and assure to ourselves the still remaining existence and collation of these *ordinary* gifts? We may reply, by the *prior* and collateral grant of the same gifts in EXTRAORDINARY measures, and with extraordinary accompaniments; whereby was proved the truth of that revelation which has promised the ordinary gifts to the end of time. It pleased God to testify the existence and operation of his Spirit at *all* times, by his visible and miraculous interpositions

at *set* and *chosen* times. Accordingly the Divine Spirit, as a Spirit of illumination, was appointed to make certain revelations, respecting doctrines, and facts both past, present, and to come, to persons chosen before of God; such revelations as could not but approve themselves, to those who had them, by signs, by infallible wonders and mighty deeds. The same Spirit granted extraordinary gifts for edification also, which are particularly specified in apostolical times, as accompanied by "miracles, gifts of healing, helps, governments, diversities of tongues." What impressions of faith, what feelings of assurance, what confidence of imparted power, accompanied the actual exercise of each miraculous gift, it is totally impossible for us to conceive, any more than we can conceive the mode of the effects which followed or accompanied them; such as, Divine voices echoing from the inmost recesses of the temple; the blazing chariot of Elijah in the Old Testament, or his shining robe of immaculate white in the New; the restoration of withered limbs, or the recalling to life of exanimated corpses. These powers indeed were all, it would seem, imparted without a formal or necessary view to the third and still more interesting class of gifts, namely, those of sanctification. "Covet earnestly the best gifts, and yet shew I unto you a more excellent way." "Though I speak with the tongue of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal," &c. We know not, indeed, that it is the custom of divines to rank amongst early gifts of the church, any extraordinary gifts, with a view to *sanctification*; but still when we reflect upon the fact of three thousand souls converted by a single sermon, with the simplicity of mind, and joy of heart, which ensued in the first Christian community; nay, when we look back to those eminent instances of faith,

and devotion, and patience, and penitence, in yet older times, exhibited by an Abraham, a Job, a David; or to the surprising galaxy of Christian virtues, of the most diverse nature, and some of them seldom found together in great development in one and the same person, yet all concurring to embellish and enshrine the character of a Paul, a Peter, or a John; above all, when we view the Divine Saviour himself, who, in having the Spirit without measure, combined in his own person as well every perfection of moral purity, as every energy of almighty power; can we but presume, that for the instruction and example of the church, appropriate and *extraordinary* measures, even of sanctifying grace, were occasionally poured out on the heads of certain "chosen vessels," the more distinguished ministers and messengers of the Most High?

May we not then, as before observed, generally collect from these several extraordinary gifts of the Divine Spirit the assurance, that upon their cessation, (as it is clearly necessary that *extraordinary* gifts should cease,) the more ordinary gifts and endowments of the Spirit may still be looked for and implored? The men thus extraordinarily endowed have left us a record, the holy Scriptures, which, without promising the continuance for ever of miraculous powers, have clearly, according to all common rules of interpretation, promised to us the ordinary gifts of the Spirit to the end of time. We should vacate our highest privilege as believers in Christ, could we for a moment suspect the possibility of our having been finally left without the aids of God the Holy Ghost, the Comforter, and that as a Spirit of illumination, a Spirit of power, and a Spirit of holiness. Let us ever pray for these Divine influences in conjunction with that, perhaps the most rare of all, the spirit of "a sound mind."

These considerations bring us

again to Mr. Gurney, who has attempted something like a specification of the spiritual agency in question. In asserting with sufficient distinctness the ordinary operations of the Divine Spirit, he seems to admit the extraordinary gifts likewise. His meaning with regard to the ordinary gifts of the Divine Spirit will be fully collected from the opening of the chapter, entitled, "On the *perceptible* Influence and Guidance of the Spirit of Truth;" in which he explicitly announces the doctrine of these gifts; first, as commonly received among the professors of Christianity; and then, as more correctly understood and insisted on by the particular society of which he is a member.

"It is generally allowed among the professors of Christianity, that in us, that is, in our 'flesh,' or *natural man*, dwelleth no good thing; that we are unable of ourselves to fulfil the law of righteousness, to serve the Lord with acceptance, and that the fountain of all true moral excellence in mankind is the Spirit of God. The serious and enlightened Christian of every denomination will readily confess that it is only through the influence of this Holy Spirit that he is enabled rightly to apprehend God, to know himself, and to accept Jesus Christ as his all-sufficient Saviour—that it is only through such an influence that he is converted in the first place, and afterwards sanctified and prepared for his heavenly inheritance.

"The differences of sentiment which exist in the church, on this great subject, have respect not to the question whether the Holy Spirit does or does not operate on the heart of man; for on this question all true Christians are agreed; but principally, if not entirely, to the *mode* in which that Spirit operates.

"On this point there appears to exist among the professors of Christianity, and even among serious Christians, a considerable diversity of opinion. Some persons conceive that the Spirit of God does not influence the heart of man *directly*, but only through the means of certain appointed instruments; such as the holy Scriptures, and the word preached. Many others, who allow the direct and independent influences of the Spirit, and deem them absolutely essential to the formation

of the Christian character, refuse to admit that they are perceptible to the mind, but consider them to be hidden in their action, and revealed only in their fruits. Now with Friends (and I believe with very many persons not so denominated) it is a leading principle in religion—a principle on which they deem it to be in a peculiar manner their duty to insist—that the operations of the Holy Spirit in the soul are not only immediate and direct, but perceptible; and that we are all furnished with an inward Guide or Monitor who makes his voice known to us, and who, if faithfully obeyed and closely followed, will infallibly conduct us into true virtue and happiness, because he leads us into a real conformity with the will of God.

"That our sentiments on this important subject are well founded—that the principle in question forms a constituent part of the unchangeable truth of God, is satisfactorily evinced, according to our apprehension, by *various declarations contained in the holy Scriptures*."—Gurney, pp. 36, 37.

Mr. Gurney partakes too much of the liberal and enlightened spirit of the age not to give credit to the pretensions of "the serious and enlightened Christian of every denomination;" but it will be seen, that he holds at the same time a very decisive language in declaring, what he considers to be, *a constituent part of the unchangeable truth of God*; maintaining on this, and on various other occasions, a certain tone of confidence, nay almost of alarm, which while it marks his undoubting belief of his own views, is well calculated to engage the attention of the young disciple, for whom he chiefly writes, on the side of his favourite dogma. It was therefore the more necessary clearly to unfold the precise nature of the difference between himself, and those who are reputed orthodox, on this subject. Or, if he adopted words and phrases of which the full force could not be expected to offer itself, except to those who "have the mind of the Spirit," he should have distinctly told us this, as the Apostle did, when he said, "that he spake wisdom among

them that were perfect." Taking, however, his words in their ordinary meaning, we shall enter shortly upon the propriety of his use of the terms DIRECT, PERCEPTIBLE, INFALLIBLE, in application to the gifts of the Holy Spirit; pursuing the course which we have laid down, of dividing them into gifts of illumination, of edification, and of sanctification, ordinary and extraordinary.

And to begin with ordinary gifts of illumination, Mr. Gurney, if we understand him, represents it as a leading principle of Friends, that there are gifts of illumination which are communicated not "through the means of certain instruments, as the *holy Scriptures* and the word preached," but directly and immediately. Now, if this mean any thing, it must mean that Quakers believe in a direct inspiration or revelation of facts, of doctrines, or of duties, not contained in the holy Scriptures, but taking place in their own minds. It is very true that Mr. Gurney informs us, that such revelation is to be "in accordance with the holy Scripture;" but we do not see that this precise *accordance* is necessary to the doctrine, since it would be quite sufficient for "two distinct independent practical guides to the same righteousness, p. 54, not to *contradict* one another: and various facts, doctrines, and duties, having no immediate relation to Scripture, provided they have no contrariety to it, might be revealed by a guide wholly independent of the Scriptures. He might, for instance, tell us exactly how and in what periods the world was formed, or when and how it shall be destroyed; or might teach us the precise truth and locality of the intermediate state; or the exact doctrines of predestination, or Divine personality; or might save us at once all the trouble of writing long books, with uncertain success, on the sacraments, on oaths, and on war. Instead of sending us for all these to Scripture, which is true *as far as it goes*, he might, by imme-

diately inspiration, tell us more than either prophet yet foresaw, or apostle told; things of which knoweth no man, but the Father only. Now, the question which we would put is this: *Has* the Spirit thus imparted any new truth, doctrine, or fact, not directly or indirectly revealed in Scripture, or to be deduced therefrom? George Fox, and the other primitive founders and martyrs of Quakerism would indeed tell us of many; we need not swell the size of the present article by alluding more distinctly to them; but will Mr. Gurney *himself* specify any one? will *modern* Quakers specify any one? do they even hint at any one, or admit the supposition that any one new, direct, and independent truth has been revealed in addition to Scripture since the canon of Scripture itself was closed? And if not, what, we repeat, is the meaning of that "direct inspiration," to which Friends lay claim, independent of the Scriptures?

Mr. Gurney informs us, "they are very far indeed from pretending to those *higher degrees* of inspiration which, for peculiar and specific purposes, were bestowed on some of the immediate followers of Jesus." p. 153. What then are the *lower degrees* of *direct* inspiration to which they *do* pretend? We cannot put the question more generally; is it any thing at all, not to say contrary to Scripture, not to say merely in accordance with Scripture, but we say, *not deducible from Scripture*, and owing its whole ultimate authority to Scriptural principles? If Mr. Gurney should satisfy us that he has no hidden store of principles other than what Scripture contains, or will bear him out in urging upon mankind, we can only conclude, that to denominate such light or knowledge as is *deducible from Scripture*, or to be verified thereby, as *direct*, is only a misnomer for *indirect*.

Mr. Gurney's *meaning*, and that of every true and Scriptural Chris-

tian thus far, must be simply this: that the Holy Spirit, as a Spirit of illumination, by his gracious influences upon the heart, helps us to understand and apply the holy Scriptures. He has not left the Book of God to its own effect, nor the means of grace to their own influence upon the heart: but He has graciously promised a quickening power within the soul, by which our attention shall be awakened, our understanding enlightened, our judgment exercised, and our wisdom directed to those views of the facts, doctrines, and duties of Christianity which shall make us obedient to the truth, and wise unto salvation. We are inclined to believe that Mr. Gurney, in truth, means nothing more than this; or, if he does, that he can produce no facts to establish the direct illumination, independent of Scripture, for which he contends. And if this be all, on what is the condemnation of other Christian churches founded, and wherein consists his difference on this topic from that church of Christ which is established in these realms?

But next for the word PERCEPTIBLE—*perceptible* gifts of illumination by the Spirit. Here, at least, we seem not at issue about words. Mr. Gurney is as sound a churchman in this expression as the compilers of our Seventeenth Article, which speaks of a doctrine “full of sweet, pleasant, and unspeakable comfort to godly persons, and such as FEEL (or *perceive*) in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things.” But, certainly, here too, either the compiler of the Article or Mr. Gurney must be under some misconception in the use of the same words; since the Article makes it essential to perception of the Spirit within us, that he mortifies the works of the flesh, and draws up our minds to heaven: whereas Mr. Gurney

considers this to be the very reason why we declare them to be *imperceptible*, that they are “hidden in their action, and *revealed only in their fruits*.” To make out then a case of difference between the pious author and the Anglican Church, we must suppose him to mean, that the impulses of the Spirit are *so* independent, as to be independent of the fruits they produce, and to be known as it were *per se*, or by their own light. It is an action “not hidden, but made known and revealed;” and this *independently of the fruits produced*. This method of revelation appears to be much of the same kind with that to which some religionists, both Calvinistic and Arminian, lay claim respecting their justification: they believe it, because they *do* believe it; an impression having been made upon their minds to that effect, which they regard as of a direct and supernatural kind; and this prior to any evidence *ab extra*, or any rational deduction whatever. But from this *avoca* Mr. Gurney for a moment rescues his doctrine, when, on turning over the leaf, he presents us with the following sentence.

“Since then Christ, or the Spirit of Christ, in those operations which are altogether internal and independent of an outward revelation, [that is, independent of the Scriptures,] is *light*, it is plain that this Spirit in such inward operations *makes manifest*—communicates an ACTUAL MORAL SENSE—teaches what is right and what is wrong, in a perceptible or intelligible manner.” Gurney, p. 38.

Here then the Spirit gives an actual perceptible *moral sense*; a rule of right and wrong, be it observed, independent of the Scriptures. But now the question returns again with all its force, Is the operation of the Spirit perceptible because he gives the moral sense: or does the moral sense, the recognition of right and wrong itself depend upon a prior perception of the Spirit? If from a prior perception

of the Spirit, then is the Spirit itself perceived, without any perceptible token beforehand—the very case of those who believe their justification by its own light; the very case of every enthusiast, who believes because he believes, and is able to bear down, by the hardihood of assertion, the weak and the credulous. But if the Spirit itself be perceived by its giving, and *because* it gives, a moral sense which verifies its operation, then have we the precise doctrine of the Anglican church; only with this difference, that the Anglican church verifies the moral sense itself by the Scriptures, and Friends either by nothing at all, or circularly, again, by their perception of the Spirit; whilst their perception of the Spirit itself had been before verified by its giving the moral sense. We must confess that the dilemma seems to us to be inextricable.

When a Friend goes forth, “the burden of the Lord resting upon him, to promulgate, in other places, families, or neighbourhoods, the spirituality of the Gospel dispensation,” p. 186, we presume we have the clearest possible modern instance of this alleged direct and perceptible inspiration from above. The place, the persons, the advice are all suggested; and the individual endeavours to follow no other guidance, throughout the progress of his travels, but the gentle and secret intimations of the Divine word within him. Under this guidance, he passes from place to place, and from meeting to meeting; and at length, when his work is done, he is permitted to return home to his usual occupations, with “a remunerating and confirming sense of rest, liberty, and consolation.” p. 187. We certainly believe that often, of such a faithful and self-denying service, the reward is with the Most High. But, after all, what is this *direct* and *perceptible* work of inspiration, when a little more closely viewed? Are persons, places, and principles revealed

CHRIST. OBSERV. No. 276.

to our traveller, of which he had possessed no previous knowledge; no, not a suspicion of their existence? Are dispositions of individuals, or wants and conjectures of churches, revealed to him, which he had no *other* means whatever of observing or ascertaining; no more than we might have of a person whom we accidentally meet in Cheapside or the Bank, and whom we had never seen or heard of before? That indeed would look like revelation. But do Friends plead for this intuitive or inspired knowledge? Do they claim for themselves, by direct inspiration on such occasions, the knowledge of individuals upon mere occurrence, and without a single reflex observation, but by the dictation of the Spirit within? The amount of the *perceptible* inspiration which is contended for, we apprehend, is this: a man feels a concern for the benefit of his fellow-creatures, or for the propagation of certain principles which he has well considered and appreciated. The desire arises in his mind (and the Christian will ever know to whom to attribute a good desire,) to act according to the concern he feels. The subject gradually takes possession of his whole soul: he determines to go; and then (mark the important condition,) *if his friends at home allow the suggestion to be from above*, and the occasion to be meet, he is, with proper credentials, proper perceptible credentials of “paper and ink,” permitted to go, to discharge his commission and his conscience, and to return in peace. And what, we may say, is there in all this, but what *might* occur every day among the laity of our own church, if its discipline happened to permit; and what *does* occur with every conscientious ordained minister, whether at home or abroad; and what is in full accordance with the operations of that Divine Spirit from whom proceed, in their proper and ordinary course, all holy desires, all good counsels, and all just works?

The perception mentioned in particular instances in former times was very different from any thing to which any body of Christians can lay claim in the present day. The friends of Ananias and Sapphira had reason to perceive the truth and reality of Peter's commission, when at his words those unhappy persons "fell down straightway, and gave up the ghost." Elymas the sorcerer, perceived the truth of the Spirit speaking by Paul, when he was struck blind at the judgment seat. And in general the perception accompanying the extraordinary gifts of the Spirit was something presented to the bodily senses, some palpable deviation from the ordinary laws of nature. Tongues were a sign to them that believed not; prophecy in the *same* manner became a testimony to them that believed: and both, so far from being a "*higher degree* only of inspiration" than that which takes place at a meeting of Friends, were as different from it in kind, as the direct and perceptible healing of a withered arm by the voice of the all-powerful Saviour was from the indirect and imperceptible restoration of diseases, under God's blessing, by herbs and medicaments.

As to Mr. Gurney's use of the word INFALLIBLE, in reference to the ordinary gifts of illumination by the Divine Spirit we do not suppose that he means any thing more than that on which we are all most perfectly agreed; that the teaching of the Divine Spirit, *when ascertained to be such*, is an infallible guide to wisdom, virtue and happiness. And truly it must be owned, that our excellent and estimable Friends take pains enough, in practice, to ascertain the real presence of their infallible Guide,—the inward and spiritual grace attending those outward indications of it which so frequently occur in their sacred assemblies, as well as in the secret chamber, or still more secret silence of the soul within. It is not found in

"the thunder," it is not in "the earthquake," it is not in the loudest, and (least of all) in the most loquacious, tongue; it is not in "restlessness and temporary confusion," nor always, perhaps, in that very "disquietude" from which, by a discharge of supposed duty, "a remunerating sense of rest, liberty, and consolation is sought;" it is found in "the still small voice;" in the "state of the soul's silent submission;" and is known by quietness, tenderness, humility, true sanity of mind, and substantial peace. In short, he who has it "brings his own sensations [perceptions] to the test of EXPERIENCE. HE KNOWS THE TREE BY ITS FRUIT," p. 50. Here then we have at least all we have been seeking for so long,—the *perceptible* guidance of the Spirit known *infallibly* only by its *fruits*. In short, as truth and reason will ever come forth from true sanity of mind we may safely commit the explanation of this infallibility to our author's own words in a preceding page:—

"However discouragement may often overtake us through the misconduct of unsound brethren, my young friends with myself have undoubtedly enjoyed a very easy opportunity of observing the life and conversation of many persons, who profess that the internal manifestations of the Holy Spirit are their rule of life; and who by a long and tried course of patience, submission, and self-denial, have fully evinced the sincerity of their profession." Gurney, pp. 48, 49.

Had we to do with nothing beyond these somewhat speculative, though important, considerations on the ordinary gifts of illuminating grace, the question between the Friends and the Christian world at large, on the subject of the Spirit, might be with no great difficulty accommodated. But, as in most doctrinal diversities, there are here also certain practical consequences calling for most serious consideration, as touching in our minds upon the very vitals of Christianity, and

of all Scriptural truth; these we are now to view as connected with the second head, namely, gifts of *edification*. In Mr. Gurney's fourth chapter, the first on the outward service and worship of God, we find a full and elaborate development of the reasons for the abolition of the sacraments by Friends, grounded on a supposed obedience to the perceptible emancipating influences of the Divine Spirit.

"It is our belief that we have been led out of the practice of these rites by the Spirit of truth; that we could not recur to them without grieving our heavenly Monitor; and that in fact they are not in accordance with the entire spirituality of the Gospel dispensation." Gurney, p. 61.

Now, if our author here intended to hint at some revelation independent of the Scriptures, received by Friends on the subject of the sacraments, perhaps we have already said enough to induce him at least to reconsider the matter. If he meant simply to say, that their impression, on a studious review of the Scriptures, accompanied by earnest prayer for the guidance of God's Holy Spirit, has led them finally to this conclusion, he might then, we think, have told us so in plainer words than those which he has used, and which make no allusion to Scriptural authority. For our own part, if we are to speak of imperceptible impressions independent of direct Scriptural precept, we should say that we perceive in the sacraments nothing which in our minds militates against the purest spiritual dispensation. We doubtless may have our prejudices of education in favour of the sacraments, as Mr. Gurney may have his against them. But will it be said, that to spiritual worship it is essential to add no bodily forms or external actions whatever; or that creatures, formed as we are of body and spirit, are to make no use of their bodily members in spiritual worship, and to have *no* visible, audible, or sensible mode of expressing their reverence

to their Maker, or their attachment and conjunction one amongst another? We might here, were it not wholly superfluous, appeal to what little is practical, positive, external, and formal among Friends themselves; that little, which even *they* deem necessary as *some* verification of their silent feelings, *some* external tie to their spiritual assemblies. But the whole question here clearly is, *what kind* of form or external observance are we to admit for the important purpose of church-communion, of outward homage to God, and we may add of appropriately stirring up the gift within us? If for this last purpose Friends deem silence to be the most helpful, they will not deny that others may find the exercise of their speaking powers to be decidedly more helpful; and if, in addition to the edifying externals of covered or uncovered heads, orderly prayers and prophesyings, prescribed attitudes, and Sabbath worship, *we* think it edifying to adopt other forms, attitudes, actions, rites and types; we think, even *prior to looking into God's word*, why may we not suppose ourselves under the dictation of the Spirit as well as they? We cannot see *a priori* any reason for not judging the singing of Psalms, for instance, or even a sacrament, as hopeful, and as spiritually taught to us, as is to Friends an accentuated method of praying; or in prophesying a slowly uttered communication, word by word, of the mind of the Spirit. In both cases we must only take care that the outside form does not cheat us of the inward and spiritual grace; that we do not either think every spirit uttering itself forth in slowness or in a certain accentuation is the Spirit of the Lord, or believe with the Papists, and too many among ourselves, that the mere bread and wine received in the Lord's Supper are verily receiving the body and the blood of Christ.

Let us, however, now approach what is after all our common appeal, the holy Scriptures, and ex-

amine there what is, or what is not, "in accordance with an entire spirituality of dispensation." We will say nothing at present of the Law of Moses, but turn to the eminently spiritual dispensation vouchsafed to Abraham; who received the righteousness of faith plainly and simply upon his true and spiritual assent to the word of promise. Even here we find, in testimony of the spiritual benefits of this purely spiritual righteousness, that he received "the sign of circumcision, a seal of the righteousness of faith which he had yet being uncircumcised."—But let us proceed a step higher, to the paradisiacal state itself. Mr. Bidolph, not without reason, and much to our present purpose, has made out the case of a superlatively spiritual dispensation before the fall of man. We cannot enter upon it: but we ask, is the Gospel dispensation intended to be more spiritual than that state when man walked upon the earth, as Chrysostom says, *ὡς ἀγγελος ἐπιγαιος*? But in paradise itself we have two most extraordinary sacramental or significative rites, to which indeed it might be difficult to find any thing similarly effective in the way even of type and figure in any subsequent dispensation. Of the tree of knowledge of good and evil, it was said, "Thou shalt not eat of it, neither shalt thou touch it, lest ye die." Of the tree of life, that "pledge of immortality," it was said, "Now, lest he put forth his hand to the tree of life, and eat and live for ever.\*" In this, which might be safely assumed as the most spiritual dispensation ever established upon earth, every precept with which we are made acquainted was positive, ritual, and typical: with what reason then can we hypothetically contrast the two ideas, as essentially incompatible. of a formal and typical service, and a service simply spiritual?

\* See Bishop Horne's most beautiful sermon on the tree of life, and his admirable view of paradisiacal sacraments.

If the recorded opinion of an Apostle under the Gospel dispensation itself be of any weight; (and, although that Apostle had prejudices compared with more enlightened modern Christians,\* yet had he, on one particular occasion, received immediate instruction from Heaven on the very subject of his Jewish prejudices, and had soared above them all in admitting a Gentile to equal rights in one common Gospel;) if, we say, the recorded opinion of Peter can have any weight in deciding the compatibility of a form, a rite, a type, with a spiritual dispensation, and even a dispensation *extraordinarily* spiritual, we then have still a stronger case against our excellent author, and that on his own ground. "Then answered Peter, Can any man forbid water, that these should not be baptized, which have received THE HOLY GHOST as well as we? And he commanded them to be baptized in the name of the Lord Jesus." Act. x. 46—48.

We are still, however, only on the ground of impression and inference. But we pass from these to something more directly Scriptural. With regard to the Jewish dispensation, "the Spirit speaketh expressly" in Scripture, that the shadows and types of the old law are done away by the Gospel; and that the Law of Moses, as a system of rites predictive of the Messiah, no

\* Not, however, all enlightened modern Christians; for one perhaps of our own church, who approached the nearest to the mystic views of some Friends as to the Christ within them, Mr. Law, happens also to have been most strongly prejudiced in favour of the outward representation of the inward and spiritual grace in the holy sacraments. Nay, he goes the length of rejecting the plea even of sincerity, for neglecting an instituted rite; and urges that very plea against Bishop Hoadley, a *rational* divine, as involving the greatest absurdity, and being contradictory at once to reason and Scripture. Third Letter to Bishop of Bangor, vol. i. of his works, p. 199.

longer holds its authority: and, on this subject, it would be wholly unfair not to let Mr. Gurney speak for himself. After describing the Law of Moses as a figure for the time then present, and as having a *shadow of good things to come*, he proceeds with his usual ability.

"But important as was the purpose thus answered by the establishment and maintenance of the ceremonial law, it was one of a merely temporary nature. When the Messiah was come—when he had revealed the spiritual character of his own dispensation—when he had died for our sins—when he had risen again for our justification—when he had shed forth on his disciples the gifts and graces of the Holy Spirit—then were all the types fulfilled; then was the law of types abolished."—After quoting Heb. vii. 18, 19, and x. 5—9, he thus argues: "The system of types and sacrificial ordinances therefore being 'taken away,' and the system of spiritualities being by the coming of Christ established, we are no longer to worship the Father through the intervention of a human priesthood, of formal ceremonies, or of typical institutions, but solely through the mediation of the High Priest of our profession, and under the immediate and all-sufficient influences of the Holy Ghost. Although the shadows of the old law formed an essential part of the Jewish dispensation, they were no sooner imposed upon Christians than they became unlawful, and assumed the character of an unrighteous bondage and of 'beggarly elements;' Gal. iv. 9. 'Wherefore, if ye be dead with Christ, from the rudiments of the world,' says the Apostle Paul to his Colossian converts, 'why, as though living in the world, are ye subject to ordinances?' Col. ii. 20, comp. 14, Eph. ii. 14—16." Gurney, pp. 64, 65.

Now, if this passage means any thing different from what we are all agreed upon, it means something for which it does not offer a shadow of proof. We are all agreed that not a single rite, type, form, ceremony, or law of civil polity prescribed by Moses, and answering the peculiar ends of his code, is binding upon us. All these, being "added because of transgression, till the Seed should come," were abrogated by the coming of Christ; and another Priest, another Lawgiver, another code, another worship arose; taking

up, indeed, all that was of lasting obligation in the law of Moses, but establishing something else wholly independent of Moses's authority. Hitherto, then, we are perfectly agreed. But, if it is intended further to shew what it is which Christianity teaches, by taking the express negation or opposite to all that Moses taught, we must then have our author's warrant for so doing; and a far clearer warrant than he has yet given. Would he abrogate the Ten Commandments because Moses taught them, or the Sabbath because Moses prescribed it? Does he forbid prayer because Moses practised it? Does he dismiss the Christian ministry because of Aaron's ministry? Would he have us forsake the assembling of ourselves together, because Moses called a solemn assembly? Does he renounce all his own forms, ceremonies, customary and prescribed proceedings in worship, because the Law of Moses had also certain forms and proceedings? Or would he have no "helps," no remembrance of past mercies and events, because Moses sang a song of perpetual use in the church; nay, even though in heaven they still sing "the song of Moses and the Lamb?" Nothing of all this Mr. Gurney will of course reply. But still—"we are now no longer to worship the Father through the intervention of a human priesthood, of formal ceremonies, or of typical institutions." And why not? If by the expression, "intervention of a human priesthood," is meant "the assistance of men ministers," did none *but* Moses use men ministers and even women ministers\*, as special agents in the service of God? And, again, did none *but* Moses ever use *formal* ceremonies, or even typical institutions? The truth is, that although our author's language may be so construed as to overthrow the

\* Indeed, we know not how any spiritual dispensation could venture on any thing so Mosaic as a woman ministry: witness the songs of Miriam and Deborah.

whole code of *formality* in use among Friends, as well as all other *higher degrees* of formality ever existing in the world; yet it would appear from the title of this chapter that all he means is *typical institutions*. He urges the disuse of all *TYPICAL* rites in the service of God. And why *types* should be so superabundantly offensive above all other external forms, we know not, except it be that under them may be conveniently ranged the proscribed sacraments of the Christian Church.—But to bring this somewhat arbitrary assumption of our author to some test, we will admit, that type and sacrament may possibly mean (which however they do not) exactly the same thing; “an outward and visible sign of an inward and spiritual grace,”....“as a means whereby we receive the same, and a pledge to assure us thereof;” and we shall still think that he entirely fails in his proof that such a kind, or mode, or act of religious edification was either invented by Moses, or confined to his time, or to his code; and, therefore, that such rites cannot on that ground alone, or on that ground at all, be withheld from the Christian church. That the particular acts performed in Baptism and the Lord’s Supper, were incidentally performed in the course of Jewish ceremonies, and in part prescribed by Moses, does not appear to us to affect the question, although many pages of this elaborate chapter seem to be written to prove that point. All the learning, therefore, which has been translated into the present volume, from Talmuds and Lexicons, and commentators Greek, Latin, and English, to prove that washings with water, and eating at the Passover, were Jewish customs, and in part Mosaic orders, might have been spared for one single note out of Mant’s Family Bible, or Mr. Scott’s Commentary, as explaining things already sufficiently known. Doubtless they *were* used by the Jews, like many other things; like

the expressions, for example, in the Lord’s Prayer; but they were adopted for quite another purpose into the Christian code. And if sacraments are to be used, Mr. Gurney will perhaps agree with us, that none could have been devised so simple and beautiful, so little carnal, so truly according to former scriptural analogies, and so little likely to offend either Jew or Gentile, as the customary emblems of water sprinkling, and sharing together a morsel of bread and a cup of wine. “I will sprinkle clean water upon you,” says the Prophet, “and ye shall be clean.” The Gospel is predicted under the emblem of a feast; and it is remarkable that the Saviour himself embodies to us the figure of the second sacrament, when he says, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.”

But, to come still more closely to Scripture, and to the words of Christ, we must do Mr. Gurney the further justice of giving his *positive* argument against sacramental rites, drawn from the alleged *express prohibition* of them by Christ himself. This comes home to the point; and this express prohibition against sacramental rites, be it observed, is the *only* direct one in the *whole Bible* quoted by Mr. Gurney. It is as follows: “Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father. Ye worship ye know not what: we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth.” John iv. 21—24.

Is the reader satisfied? We apprehend not—nor do we believe that ever there was a Friend, or a Christian of any sect, who would have been led from such a passage *alone*, without prejudice or human comment, only by the teaching of the heavenly Monitor within, to guess at its containing a prohibition

of sacramental rites. But now for the human comment.

"In this passage of our Lord's discourse, there is an evident allusion to two separate and distinct systems of worship, appertaining respectively to two different dispensations; and it is equally clear that the change was then about to take place from one of these to the other; that the one was about to be abolished—the other to be established. The system of worship about to be abolished was that which the Jews were accustomed to practise at Jerusalem, and which the Samaritans had endeavoured to imitate on their favourite mountain. Now every one who is acquainted with the records of the Old Testament must be aware that this was a system of worship chiefly consisting in outward ceremonies; in figurative or typical ordinances. The greatest nicety of Divine direction accompanied the institution of these various rites which were a 'figure for the time then present,' and which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on the Israelites until the time of reformation; Heb. ix. 10. But now that time of reformation was at hand, and the law was pronounced by the great Mediator of the New Covenant, that men were henceforward to worship the Father in spirit and in truth. The new worship which was thus to distinguish Christianity, was to be in spirit; because it was to consist, not in outward rites of a formal and ceremonial nature, but in services dictated by the Spirit of the Lord, and in direct communion of the soul with its Creator. It was to be *in truth*; not simply as arising out of a sincere heart—a description which might apply with equal force to the abolished worship of the Jews—but because it was to consist in substantial realities. It was to be carried on, not through the old medium of types and figures, but by the application to the heart of the great and essential truths of the Gospel dispensation; for the type was now to be exchanged for the antitype; the figure for the thing figured; the shadow for the substance. Such then and such exclusively is the true character of Christian worship." Gurney, pp. 62, 63.

In this passage of Scripture, however be it observed, the direct allusion is not to two separate and distinct systems of worship, appertaining to two different dispensations, but to two separate and distinct *places* of worship; one, the place in dispute between Jews and Samaritans; the

other indefinite, and including *every place* alike, where there shall be a person "fearing God and working righteousness." Or if the passage mean any thing further than this, (as much was often included in the plainest words of our Lord's discourses,) it had reference probably to those spiritual principles both of *morality* and devotion to which the Jews had become such strangers as to substitute external for internal obedience, the letter for the spirit, the form for the substance, in their whole system of worship and practice. *They* rested in their verbal decalogue and their corban, in their altar and temple. Now, therefore, commandments were to be given which should clearly reach the heart; and in the new system neither place, nor form, nor prayer, nor ritual, of whatever kind, should be declared availing without the heart accompanying the observance. In short, the *first legitimate spirituality* explained away by "those of old time," was now to be revived; and all this we may justly conclude, was contained in the single answer of our Lord to the woman. But, to go on further and say, that it laid down the exact nature of the new ritual, and particularly to the exclusion of all types and sacraments, is in the first place, arbitrary; and, in the next place, a flat *petitio principii*; for we deny, as before, that types and sacraments are at all inconsistent with a spiritual worship. The Jewish code of worship, indeed, was one consisting "*chiefly*," as Mr. Gurney very truly observes, in outward ceremonies; in figurative and typical ordinances. But the Christian dispensation was to consist "in services dictated by the Spirit of the Lord." Allowing, as we pass, no antithesis whatever between "typical ordinances," and "services dictated by the Spirit," since they were all dictated alike by the Spirit to Moses, (and surely Friends have allowed by their own practice that many a *prophetic* type might be so

dictated,) still we ask, if the Jewish code did not consist *wholly* in these typical ordinances, why is Christianity to consist in their *entire* exclusion? The Jews, notwithstanding their types, and *in* their very types, "did all eat the same spiritual meat, and did all drink the same spiritual drink, (with Christians,) even of that Spiritual Rock which followed them, which was Christ." And why may not Christians then, notwithstanding their spiritual food, be commanded by Christ to use for illustration typical actions? The ritual law did not exclude spiritual worship: why should spiritual worship exclude ritual observances?

Undoubtedly there was a very good reason why the whole body of the Jewish ritual, *as such*, was to be swept away by the coming of Christ; because, like an enormous and necessarily indistinctly defined hieroglyphic, it darkly and less intelligibly exhibited the information which was now to be literally and openly exhibited in the facts and verities of the Gospel. But, can it be truly said, that our sacraments give us, only dark or unintelligible information? *Could* the Spirit (we ask it reverently) have spoken more plainly even by words, than by the act of baptism, to shew the washing of regeneration? Can truth itself be more explicit than in that grand commemorative rite, in which "Jesus Christ is evidently set forth crucified among us?" In fine, why should the figurative *expression* of baptism, &c., have been retained in the New Testament, and be used even by Friends, if the figurative *action* is precisely what it was intended, and that under very severe pains and penalties, to prohibit?

We have seen then the amount of prohibitions; let us now estimate the amount of *commands*. A sacrament *we* understand to be a rite instituted and ordained by Christ himself. Here, then, again the Saviour appears: "And He took bread and gave thanks, and brake it, and gave unto them, saying,

This is my body which is given for you; THIS DO IN REMEMBRANCE OF ME. Likewise also the cup, after supper, saying, This cup is the New Testament in my blood, which, is shed for you—DRINK YE ALL OF IT." Luke xxii.; Matt. xxvi. Again, Jesus Christ speaks; "Go ye therefore, and teach all nations, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON, AND OF THE HOLY GHOST; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even UNTO THE END OF THE WORLD." Matt. xxviii. This, however, it seems, was all figurative; at least the latter command. What then is the apostolical comment? St. Peter speaks: "Repent and BE BAPTIZED every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Then they that gladly received the word WERE BAPTIZED," Acts ii. And St. Paul: "For I have RECEIVED OF THE LORD that which also I *delivered unto you*, That the Lord Jesus, the same night that He was betrayed, took bread, &c. &c.—For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death TILL HE COME." Which now, must we think, did the will of the Lord? The Apostles who performed, or Friends who decline, the ceremonies in question? But as we have already seen the force of *human comment* in finding a prohibition where none existed, perhaps it will be fair that we should see its force, likewise, in getting rid of a clear and express command.

"On the other hand, it is pleaded that the New Testament contains certain passages, in which the practice of these rites is not only justified but enforced, and which in fact render such practice obligatory upon all the followers of Christ.

"In order to form a sound judgment whether this notion be correct or erroneous, it will be necessary for us to enter into a somewhat detailed examination of the passages in question, and of several

others in which baptism and the Dominical supper are either alluded to or directly mentioned. Previously, however, to entering upon such an examination, I may venture upon one general observation; namely, that if, on *PHILOLOGICAL* principles, any such passages are found fairly to admit of either a literal or a spiritual interpretation,—and if it be allowed (as I think it must be, for the general reasons already stated,) that the latter is far more in harmony than the former, with the admitted character of the Christian dispensation,—in such case we are justified by the soundest laws of biblical criticism, in adopting the spiritual and in dropping the literal interpretation.” Gurney, p. 79.

Thus then we are landed at length in the art and mystery of *philology*. By philology the sacraments are to be expunged out of the New Testament: by philology, Bishop Warburton had already expunged life and immortality out of the Old Testament; and by philology the Socinians vainly attempt, year after year, to expunge the Son and the Spirit of God both out of the Old and the New. But these two last have not ventured to plead the alliance of philology with the Spirit of God himself, for nullifying some of His own plainest and most literal dictations. It is an inconsistency reserved for those who undertake the Herculean task of cleansing Christianity from the feculence of all ritual and sacramental services, to appeal at first exclusively to the Spirit of truth, and the Heavenly Monitor within; and then to help themselves out of their difficulties, by a string of bare *philological* principles, equally questionable in themselves and in their application. How far philology was necessary at all in this case, we have sufficiently seen; and we think we have relieved our author altogether from so ungracious a task as his preconceived notions of spirituality had imposed upon him. We are unwilling, under this impression, to enter upon any one of those texts from which he has thought it right to retire behind the veil of a scholastic mysticism—a veil which, however, we

are persuaded, would fly like the airy gossamer before the slenderest breath of genuine criticism. But we will, in all solemn seriousness terminate this discussion by asking what security our pious author or any man, can give to us, to himself, to his family, or to the world, against the utter annihilation of all truth, and the destruction of the whole fabric of Scripture, if every person is to be left to his or her own judgment as to placing a literal or a figurative interpretation upon any given passage of the sacred text? Is not this coming upon us indeed with a host of figures and types at the very moment we were to be discharged of all? Surely it is to be remembered, that all persons have not the means or the ability for consulting Calvin, and Gill, and Grotius, and Munster, and Erasmus, and Vatablus, and Clarius, and Capellus and Newcome, and Rosenmuller, and we know not whom else, to help and to countenance them in explaining away the plain letter of Scripture. And if they are to take all this upon the credit of one who has consulted, and assures them of the sense of, these authors as fully to be relied upon, does not that one person take upon himself a heavy responsibility? And if they are led to believe, contrary to their own common sense, and their very senses themselves, that things are not what they are, that water is *not* water, and to do is *not* to do, are they not at once brought down to the blindness of popish credulity, or left open to the wildness of fanatic imagination?

After this necessarily long discussion of a very important subject, under our second head of Gifts of Edification, it cannot be expected that we should have much time or space for what remains. Indeed, we by no means undertake a general reply to the system of Friends, further than as it may more or less bear on the question of Spiritual

Influences. Yet, thinking this a fair opportunity for adverting to points of a very practical and even vital nature, which seem not to have met with all the notice they demand, we shall add a few words, still under the head of Edification. On the doctrine of the ministry, Friends, in many, and indeed in most points, touch upon what is right; and then, by a small and sudden excess, seem to dart forward into all those conclusions which, but for the respectability of many who hold them, we should be ready to call absurd. In the question of the ministry, they are not really *in principle* so widely different from the Anglican church, as they at first appear to be. We have a ministry. We support a ministry. We educate a ministry. We authorise a ministry by human sanctions; requiring still in our ministers a primary Divine call. We do all this: and do not even Friends virtually do much the same? And yet, by the help of a little assumption, and a little mysticism, and a little casuistry, and a little philology, and above all a constant appeal to the direct, perceptible, and infallible influences of the Divine Spirit, we have five whole chapters, extending from the 130th to the 241st page, occupied with discussions on the Nature and Character of the Christian Ministry; on the Selection, Preparation, and Appointment of Ministers; on the Pecuniary Remuneration of the Ministers of the Gospel; on the Ministry of Women; on Silent Worship;—all conveying a silent or an open condemnation of every Christian community except their own, on these several points, and claiming for themselves that respect and attention which we are persuaded will always be given to their virtue and their worth, whatever may be given to their arguments.

We always suspect some confusion in ideas, where we find a confusion in words. The use of the

word *extraordinary*, at the opening of these remarkable chapters, is entirely different from the use of it in the forty-second page. There it was used synonymously with *miraculous*,—"miraculous powers, with a correspondent *extraordinary* measure of the Holy Spirit." In the opening of these chapters we have a passage which, excepting a new use of this word *extraordinary*, we should quote with much approbation to the point of a distinction between gifts for *Edification* and those for *Sanctification*.

"The influences of the Holy Spirit on the hearts of men are both general and extraordinary. By the general influences of the Spirit I mean the work of grace,—a work essential to the salvation of the soul, and by which alone we are turned from our evil ways, enabled to serve God out of a pure heart, and preserved alive as members of the body of Christ. 'The grace of God which bringeth salvation,' says the Apostle Paul, 'hath appeared to all men; teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. Tit. ii. 11, 12. Again, he says, 'By grace are ye saved, through faith; and that not of yourselves: it is the gift of God.' Eph. ii. 8. The extraordinary influences of the Spirit are those which qualify individuals for particular religious services: they are by no means indispensable to salvation; it is not by them that we maintain our spiritual life: neither are they as a whole the common allotment of all the living members of the true church, but are variously bestowed—one upon one person, and another upon another.

"These extraordinary influences are usually denominated the gifts of the Spirit. 'To one,' says Paul, 'is given by the Spirit the word of wisdom; to another the word of knowledge, by the same Spirit: to another faith by the same Spirit; (that is, probably, such faith as qualified for the execution of some peculiarly important service;) to another the gifts of healing, by the same Spirit; to another the working of miracles; to another prophecy; to another the discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man severally as he will.' 1 Cor. xii. 8—11.

"This apostolic description of the distribution of Divine gifts in the church, is introduced by the declaration that 'the

manifestation of the Spirit is given to every man to profit withal (or, as in the Greek, in order to that which is profitable or useful.)' And as every member of the natural body contributes by the exercise of its own functions to the welfare of the whole body, so it may be presumed that there is no real Christian who is not, sooner or later, endowed with some particular spiritual capacity for usefulness in the church, and called to the performance of some specific services, in the great cause of truth and righteousness." Gurney, pp. 130, 131.

Here, in the main, we do not at all differ from Mr. Gurney, provided that in his claim of these extraordinary gifts, he does not include any thing really supernatural or miraculous, as vouchsafed to the Apostolic Church; for whatever is *not* extraordinary in these ministerial gifts, we claim as strongly as Friends do. We distinctly claim the grant of ministerial gifts, both as designating our ministers, and as supporting them in the discharge of their office. Nay, we allow to all Christians indiscriminately, a certain power to edification in their several ranks and stations in life; in their families, amongst their friends—would it be too much to say, over their minister himself, in the way of silent example, or of general advice and suggestion? Where then do Friends and the Anglican church part company? We shall find, if we mistake not, from first to last, that the whole substance of our difference lies in this very pint of *direct, perceptible, and infallible* influences from the Holy Spirit. As to all other differences on this head, we seem in a measure persuaded that they might be adjusted between us. For instance, referring to what we have before ventured to assert: We both have a ministry, set apart and called to the office of preaching; only they find that this is a distinct order in the Christian church from bishops, presbyters, and deacons, who though perfectly "apt to teach," are yet not the only persons to whom the ministerial call ought to be confined. This then may soon

be adjusted by the help of Bingham's Antiquities: and we should all readily confess, if the notion of extraordinary inspiration were given up, that the Christian church, very soon after the cessation of supernatural gifts, consigned the office of preaching, which otherwise occasionally fell to laymen, entirely to the clergy, who had ever been the most usual and especial instructors of the church. Again, we both support a ministry; only Friends confine their support to itinerant ministers when on their journeys, to the very letter, as Mr. Gurney philologically remarks, of the text, "*whilst the ox is treading out the corn.*" But surely, if our ox is constantly so employed, they cannot but allow that he should be constantly fed. It would be a hard case indeed to stop an itinerant Friend half way on his journey, and say, "Here thou shalt stay, and exercise thy ministry for our benefit, away from thy connexions, thy friends, thy business: but mind, now that thou art stationary, thou must contrive by some means to support thyself; for if thou didst travel to the ends of the earth, we should keep thee the whole way; but the moment thou becomest a stationary pastor, thou must, without any visible means of doing so, feed thyself, as well as spiritually feed thy flock." And yet such would be the case, we presume, of more than half the slenderly provided clergy by whom our parishes are filled. As to *stationary* "hirelings," we can have no possible objection to the term, which the reflecting Friend would not equally feel to that of *itinerant* "hirelings." Again; we both educate a ministry: aye, and we must confess, at least till of late, in something of the same heathenish style: for, till of late, an express theological education was very little the course in either of our universities. Now, Mr. Gurney states, that Friends still decline any direct ministerial education, for fear

of prejudging either the man or his destination by the Divine Spirit. But, in lieu of this particular education, the late system of our universities seems again revived in Mr. Gurney's pages. Though he proscribes an "academical," which he seems, we fear without any just foundation, to think always synonymous with a "theological," preparation for the ministry; yet, in page 176, he is particularly anxious that Friends should not be understood as discouraging the *general pursuit of literature*. And he proceeds:

"George Fox informs us, in one passage of his interesting journal, that he advised the institution of an academy for the children of Friends, that they might be instructed in 'whatsoever things were civil and useful in the creation,' fol. ed. A. D. 1765, p. 395; and I am persuaded that many friends in the present day entertain an earnest,—I hope an *increasing* desire, that their young people may be so instructed. Whatever be our calling in the world, and *whatever our station in the church*, it is unquestionable that the exercise of our intellectual faculties, and the collecting of useful knowledge, will enlarge our capacity for the service of our great Master; and on this principle it is to be freely admitted that learning may produce, collaterally and subordinately, a desirable effect, even on the ministry of the Gospel. Not only may the powers of the mind be strengthened for that, and every other good purpose, by means of a liberal education; but occasions frequently occur in which *information upon various points may be made to subserve the great object of the Christian minister*. Thus, for example, when the Apostle Paul was engaged in preaching to the polite and fastidious Athenians, it gave him no slight advantage with his audience, that he was able to illustrate his doctrine by an apposite quotation from one of their own poets. Acts xvii. 28." Gurney, pp. 176, 177.

Our readers, however, must not suppose that this *provisional* education for the ministry is confined to heathenish studies; for he adds:

"While, however, our capacity for usefulness in the church may be in some degree enlarged by almost every description of innocent intellectual pursuit, there is no species of mental cultivation, to which this observation applies with near-

ly equal force, as to that which has in itself a directly edifying tendency—the acquirement of Christian knowledge, especially through the study of the holy Scriptures. An accurate acquaintance with that Divine book will be found of no little avail in the performance of almost any services which may be allotted to us in the church: for where is the moral condition, where is the religious engagement, to which something applicable may not be discovered among the examples, the doctrines, or the precepts, recorded in the Bible? But it must on all hands be allowed, that to the Christian minister, a knowledge of the Bible is of peculiar and pre-eminent use and importance." Gurney, p. 177.

Where then, after all, is practically our difference upon the subject of education, except only (to our shame be it spoken) that whereas we in former times took very little pains to educate *any* fitly for the sacred office, Friends on the contrary have long seen, and we hope acted upon, the propriety of educating *all*?

That we both authorize a ministry by human means and sanctions, is a fact so very clear, that we need but to substitute our own collegiate and other subscribers to much-abused testimonials; in the first instance; then the examining chaplain; and finally the supreme officer of the church in the exercise of his high responsible duty of ordination:—all these we need but to substitute for the body of elders officially designated to the same responsible duties in the Friends' meeting; and the following description of human check and supervision over the direct and perceptible call of the Spirit, will, we think, then equally suit both the society of Friends and the Anglican church.

"Let it not, however, be imagined that, in the decision of the question whether or not he is truly appointed to that office, the minister is to depend exclusively on his own judgment. Christians are ever to be subject one to another in love; and it must, in great measure, devolve on their brethren, to determine whether those who speak the word are rightly invested with their functions, or

whether their communications rest on no better foundation than their own will. The generality of my readers are probably well aware that one of the principal duties of the elders in our religious society is to watch over the ministry, to guard against the encroachments of unsound and unauthorized doctrine; to encourage the feeble and the diffident, and to restrain the forward and the hasty among the Lord's servants. Nor is the office of judging respecting the ministry confined to the elders alone. As the whole body of the church in any place is interested in the question respecting the authority of its ministers, so is the whole body concerned in the decision of that question. When a congregation of Christians have bestowed on the ministry of any individual a due and patient attention—when they are brought to a satisfactory sense that it is attended with the life and power of the Spirit of truth—when they have fully experienced its enlivening and edifying influence—they are enabled to form a sound and valid judgment, that such an one is 'inwardly moved' to the work 'by the Holy Ghost;' and then, though they have no concern with his *appointment* to the ministry, it is required of them, by the order of Christian discipline, (and it is a practice universal in the society of Friends,) to *acknowledge* that he is a true minister of Christ, and to *yield* to him that station in the church which so important a calling demands." Gurney, pp. 181, 182.

Considering the partial views which the education of Friends, however literary, imparts on some fundamental points, we must say, that, with a candour that does Mr. Gurney the greatest credit, and which at all times, indeed very eminently, distinguishes him, he is able to see the full difference between the abuse and neglect into which a system may fall, and the actual foundation in principle on which it rests. Indeed his concessions are by far the most remarkable and sensible part of his work: and we have full reason for quoting the following admission, as it appears, with regard to their own ministers.

"Now the selection of which we are speaking is to be regarded, not in the light of an unconditional and irresistible decree, but in that of a gracious purpose,

which requires to be met with corresponding duties. This purpose may in its operation be disappointed by the negligence, or perverted by the activity of man. Many an individual, doubtless, whom the Lord would have numbered among his preachers, has, through unwatchfulness and neglect of the Shepherd's voice fallen short of the station designed for him." Gurney, pp. 170, 171.

He continues:

"And many a body of Christians, [for instance, the Anglican and all other churches] also, by taking the choice of their ministers into their own hands, have imposed the sacred office upon those for whom it was not intended, and have been found in effect to say to the prophets of the Lord—'Prophesy not.'" Gurney, p. 171.

But this will lead us to a much longer quotation, which we must strive to make our last, in which Mr. Gurney candidly admits the full value of some ministerial appointments under the Anglican church, whilst he seems to expound the real points at issue in this discussion.

"Happily, there are still another class of ministers among various denominations of Christians (as I can testify from my own observation,) whose views on the present subject are of a much more spiritual character. In the first place, they enter into the sacred office under very decided impressions of Christian duty, and in the humble yet full persuasion that they are called into this field of service by the great Head of the Church. And in the second place, when invested, according to their own apprehension, with the office in question, they exercise its important functions, not only with zeal and fidelity, but with a real feeling of dependence upon the Divine Spirit. Such persons are evidently the servants of the Lord Jesus Christ; and we can scarcely fail to observe how frequently their labours are blessed to the conversion and edification of the people. Nevertheless, it must be confessed respecting even these preachers of the Gospel, that their ministry is not the unmixed offspring of the Lord's Spirit. The principle upon which they generally (I will not say universally) conduct their religious services appears to be this—that, having been called to the work and invested with the office of preachers, they

are constantly to seek for the assistance of Divine power in the exercise of its functions: nevertheless, that the discourses which they actually utter, are not to be immediately prompted of the Lord, but, under the more general and indirect influences of the Holy Spirit, are to be the produce of their own minds, and mostly of previous study, research, and reflection.

"Little as I am inclined to cast any blame upon others who are evidently accepted and assisted by their 'own Master,' I conceive it to be a duty plainly laid upon the society of Friends to hold up a still higher and purer standard respecting the Christian ministry. It is a principle generally understood and admitted by the members of that Society, that the faculty of the Christian ministry is a gift of the Spirit, which cannot be rightly exercised, otherwise than under the direct and immediate influence of that Spirit. Friends are not, therefore, satisfied with any general impression that it is their duty to preach the Gospel; nor do they venture, under such impression, either to employ their own intellectual exertions as a preparation for the service, or to select their own time for performing it. If it be the Divine will that they should minister, they believe it will be manifested to them by the Divine Spirit, when they are to speak, whom they are to address, and what things they are to express. In the exercise of so high and sacred a function, they dare not depend either in a greater or less degree upon their own strength or wisdom; but they feel constrained to place their sole reliance upon Him who 'searcheth the reins and the hearts;' upon Him who 'hath the key of David;' who 'openeth and no man shutteth, and shutteth and no man openeth.' Rev. iii. 7." Gurney, pp. 133—135.

Here then we fully see what is the point really at issue between the Quakers and the Anglican church on the subject of the sacred ministry. And must we again go over our whole ground respecting direct, perceptible, and infallible, or as they are now become *direct and immediate*, influences from above? Or may we not, availing ourselves more especially of Mr. Gurney's own *important concessions*, say at once, upon a view of the whole matter, that practically we are here really fighting about shadows,

and setting up *DISTINCTIONS WITHOUT A DIFFERENCE?*

For ourselves, and for our readers too, we must be content with one observation. "If it be the Divine will that the Quaker should minister," it yet fully appears that "this purpose may, in its operation, be disappointed by the negligence, as well as perverted by the activity, of man." And if, "through unwatchfulness and neglect of the Shepherd's voice," even the Quaker (as we understand) may "fall short of the *station* designed for him;" may not "the manifestation by the Divine Spirit" be equally disappointed in its operation, through the negligence or activity of man, when that manifestation is supposed to intimate "when they are to speak, whom they are to address, and what things they are to say?" If then this *disappointment* may under any circumstances take place, we should ask the Friend when, in point of fact, and how, he judges that it has *not* taken place? Will he say, can he say, any thing but this, that he judges of it by the fruits and effects produced? "*By their fruits ye shall know them*;" as Mr. Gurney had formerly quoted. When the person, and his ministry, his saying, his doing, his praying, or prophesying, shall, under the judicious interpretation not of himself only, but of others, the elders for instance, be pronounced to *edification*; then it is that the manifestation is recognized to be a true manifestation of the Spirit, and that permission is given to the persons addressed to profit withal. Now what is there in this that, *mutatis mutandis*, does not happen in every scriptural and spiritual ministry under heaven? And when the minister of the Anglican church has felt it to be manifested to himself by the Divine Spirit that he *should* minister; and when he goes forth to his work prompted by a judicious interpretation of the mind of the Spirit, both

"when he is to speak"—at all suitable times—and "whom he is to address"—sinners; and "what things he is to say"—the things of Christ and of the Spirit—"the Spirit itself in the mean time bearing" a consolatory "witness with his Spirit" in his various ministrations, "that he is a minister, as well as a child of God"—must we not aver that the variation of all this from what is in fact the experience of the Friend is in a great measure imperceptible; or at least arises from an entire misconception, on his part, of the bearing of his own principles, and the consequences of his own concessions, in an ordinary and not miraculously inspired state of the church of God?

Of the ministry of women in the congregations of Friends we need only say, that it resolves itself into the same principle, of direct, perceptible, and infallible, influences to which we have already adverted. The very moment the grand distinction which, on no adequate ground, we conceive, of reason or authority, is introduced, between plain teaching and preaching or prophesying,\* shall have vanished, that very moment, on our respected author's own shewing, the ministry of women ceases: for Friends, it seems, allow to its fullest extent the Apostolical prohibition, "I suffer not a woman to teach." In the mean time, remembering well the solemn tones, expressive countenance, and truly Scriptural *teaching* of that inimitable female Howard, Mrs. Fry, we can only say, let them go on in such edifying labours as hers; which we do not consider in the light of an

usurpation of the Christian ministry, but only as an office of pious benevolence.

On silent worship, we must also be content to say little. It proceeds still on the same principle; and "since Friends allow of no audible administrations in connexion with public worship, except such as arise out of the immediate impressions of the Holy Spirit," consequently no speaking on "general impressions of love and duty;" it is quite evident, that "when those other impressions are withheld or withdrawn, and at all times, except during the actual sensible and immediate manifestations of the Spirit, their assemblies *must* continue in a state of silence." Here is doubtless what the logicians call the "ratio sufficiens" for silence; because they cannot speak till spoken unto. Hence, the reasons or benefits numbered I, II, III, for maintaining silence in meetings, are quite superfluous, and even a disadvantage to the subject, since they put us upon thinking whether a silent exercise of the "human faculties" prior to the illapse of the Spirit be so advantageous or edifying a position as speaking and praying for it might be: "When they had *prayed*, the place was shaken and they were all filled with the Holy Ghost," Acts iv. 31; whereas, having once proved silence *necessary*, all questions as to its greater or less utility are at an end. We must especially protest against such considerations as are drawn simply from commandments to silence in the Old Testament: as in the first place they were given under Judaism, which "chiefly consisted in ceremonies" positive or negative; but also they might be matched, a hundred to one, by exhortations not to keep silence, and to "give the Almighty no rest;" to "sing merrily unto God our strength; to make a joyful noise unto the God of Jacob;" nay, to "*take with us words*, and turn to the Lord, and *say*, Take away all iniquity, and receive us

\* Compare p. 137 with pp. 222, 223. Women are restricted in public speaking from the "use of their human faculties," or from acting on any "general impressions of Christian love and duty." Their ministry is "dictated exclusively by the immediate impulses of the Holy Ghost," and is in consequence, whenever exercised, either an imposture or infallible. What a fearful and responsible alternative in theory! Yet in practice these things sit *lightly*, being nevertheless the foundation of the peculiarities of Quakerism.

graciously : so will we render the calves of our lips." This last is an engagement it is quite clear a Friend can never make : nor can he make any promise whatever "to take the cup of salvation and call upon the name of the Lord ;" unless previously assured that the words of that call will be imparted,—an assurance which, however, we are told is by no means uncommon amongst Friends ; indeed, when they meet a minister on such occasions, it can scarcely be otherwise. Here, however, we do but trifle.

But it is absolutely necessary that we should draw to a close, by a brief reference to our last head, of spiritual influences ; namely, ordinary gifts for *sanctification*. And as we have ranged under this head nearly the *whole* of the other publications before us, so we might very conveniently place here, did our limits admit of it, the various casuistical matter which accompanies, or largely closes the volume of Mr. Gurney. The bootless dispute about paying tithes, and the graver discussions on oaths and on war, with the general defence of plainness in apparel, speech, and behaviour, seem, as peculiarities, necessarily to occupy a large portion of the Friend's system of general sanctification ; and these they probably consider as ordained means, under the immediate direction of the Divine Spirit, by which they are to keep themselves unspotted from the world. But here, must it not be remarked, how poor and unedifying, and how little spiritual are such discussions, compared with the higher and deeper topics of vital religion ? We are bold to say, that a single lecture on some plain, experimental, warning, or consolatory topic, connected with the regenerating influences of the Holy Spirit, would tend more directly to interest and confirm the Christian, and to build him up in the feelings and duties of the Christian life, than all the casuistry on such points that ever was put forth unto the world. At the same

time, we are very far from undervaluing such discussions, when they are directed conscientiously to the elucidation of points of duty. In the discussion of casuistical questions, however, we no more accord the claim of inspiration to Barclay, or to Mr. Gurney, than to Baxter or Bishop Taylor. All of these, doubtless, have had their prejudices, and all of them, we are sure, are fallible. In the discussion of such questions, therefore, it is not he who lays claim to inspiration, but he who adheres most rigidly to Scripture, who will have the largest claim to respect and attention.

Great as is the importance which we are disposed to attach to every scruple of conscience, we must confess, that there is one point on which we have never been able to admire the casuistry of Friends : we allude to their opinions respecting the payment of tithes ; and the following extract from a note of Mr. Gurney's will, we think, not tend to produce any fresh conviction in the minds of our readers. Having premised that the legislature had no right originally to grant tithes, because it was done on the false principle of a Divine right, (an argument just as good against paying rent for the lands which William the Conqueror violently wrested from their original owners and granted to his followers,) he proceeds :

"We cannot admit that the priest has any valid title whatsoever to a property in any part of the produce of our lands. His claim, however groundless in itself, is indeed sanctioned by the law of the state ; and the individual who buys land, pays a smaller sum of money than he otherwise would have done for his purchase, because it is known by both parties that a certain proportion of that which is annually grown upon it, can be legally claimed, and will be actually taken by the ecclesiastical incumbent. Nevertheless, every particle of the land which a man purchases, or inherits in fee, is his own property ; so that he can at all times use it as he pleases ;—crop it profitably—crop it unprofitably—or allow it to run to absolute waste and ruin. And as every particle of the land is his own property, so also is every particle of

its produce; unless, indeed, he let the land to another person, when the produce of it becomes, on certain conditions, the property of his tenant." Gurney, p. 203, note.

The Intelligent reader will perceive, that between the words "incumbent" and "nevertheless," there is an immense hiatus in the reasoning, not very consistent with sound logic. On the side of the "incumbent" we have, perhaps, as unanswerable an argument as ever was offered on this or any subject whatever; namely, that the purchaser pays a smaller price, because *a certain annual proportion of the produce* is reserved for the parson. And what appears in argument on the other side? The broad assertion, that every particle of the *produce* is the purchaser's own property, because he had purchased every particle of the *land*. And yet Mr. Gurney had confessed, that out of that purchase was especially excepted *that certain annual proportion of the produce* which can be legally claimed by the ecclesiastical incumbent. In other words, I buy a house, out of which is expressly reserved a certain rent-charge to a widow. Nevertheless, every particle of the ground, every brick and stick on the premises which I have purchased, is my own property. And as the ground, with every brick and stick on the premises is my own property, so — but we need not carry on the parallel.

With respect to the much contested points of oaths and war, we are far more disposed to sympathize with Mr. Gurney; and with whatever exaggeration the testimony of Friends against these acknowledged evils may have been accompanied, we feel that mankind are deeply indebted to their benevolence, for the bold and unshrinking manner in which they have continued to denounce them. We must regard it as their work, that the eyes of serious persons in general have been opened to the demoralizing effect of the multiplication of oaths, and to

the still more demoralizing influence of war. But for them, we fear, we might have remained comparatively blind to the offensive profaneness of the one, and to the almost intrinsic cruelty and injustice, and the necessary and unavoidable enormities, of the other. Had the society of Friends been productive of no other benefit than this, (however we may believe that that benefit might have been increased, had the opinions they held been more exactly coincident with our own views of reason and Scripture,) we should have seen cause to felicitate the Christian world on its institution.

But, not to pursue this particular view of the subject, it will be admitted that some of the grievances against which the Quakers point their honest and fearless testimony, namely, oaths and war, and, may we not add, excess in apparel, are of very serious moment.—"Because of *swearing* the land mourneth."—"Whence come *wars* and fightings amongst you? even of your lusts that war in your members." And "because the *daughters of Zion* are haughty—walking and mincing as they go, and making a tinkling with their feet—behold, for a stomacher there shall be a girding with sackcloth, and burning instead of beauty." Can *Christians* for a moment give into such practices? it is reasonably asked. To this it has been replied, and may perhaps again be replied, *Angels*, who are greater in power and might, and in holiness too, are occasionally exhibited as doing so. The mighty Angel in the Apocalypse was most gorgeously clad; "the *RAINBOW* was upon his head, his face was as it were the sun, and his feet as pillars of fire." And this same Angel John saw "stand upon the sea, and upon the earth, and lift up his hand to heaven; and *SWEAR* by Him that liveth for ever and ever, that time should be no longer." Rev. x. And a little further we read, that "there was *WAR* in *heaven*. Michael and his angels fought against the dragon,

and the dragon fought, and his angels." Rev. xiii. But whatever may be the force of such examples, and we do not attribute much to them, yet when we turn again to Scripture, we find "Swear not at all." "Put up thy sword into the sheath." "Not with broidered hair, nor gold, nor pearls, nor costly apparel." Yet again, and on the other hand, we have, as Mr. Gurney seems himself to concede, the difficulty of reconciling the example of St. Paul\* "having sworn in his Epistles," with the absolute prohibition of the practice issued by his Divine Master (p. 260.) We have the admonition of John the Baptist to soldiers, and the history of the good centurion, without a hint that soldiers ought to leave off their profession. And most interpreters regard even the prohibitory clause against gold, and pearls, and broidered hair, as rather illative of what follows,† "but which becometh women professing godliness, with good works," than as a direct veto on all female ornament. "The bride," at least, seems allowed to wear "a raiment wrought about with divers colours," and even "to deck herself with her jewels."

In these straits then, what must we do? What but, as we trust, under the guidance of the Spirit of truth, take the middle course in our exposition of passages, which can only seem to contradict one another. Mr. Gurney himself well understands the nature and necessity of this proceeding. In dress, persons should restrict themselves to an expense becoming their station, and consistent with the calls of charity; and, above all, should beware of attracting notice to their own selves or persons, by any studied distinction or peculiarity, excess or defect of apparel. In war, without

puzzling ourselves about what the first Christians did,\* who are not always the safest appeal, let us, following the Scripture, take care at least never to promote, by our own jarring lusts, so terrible an outrage on all common humanity as well as Christian peace. Let the Christian be very shy of entering a profession far more dangerous to morals and piety, in peace and inactivity, than even amidst the labours and dangers of a campaign. But "if called," being a soldier, let him "care not for it;" well assured that he may serve God even in this least likely station of life; and believing that the same law which permits the exercise of the sword by the civil magistrate, "and which he beareth not in vain," may be extended to that more general authority which keeps peace abroad as well as at home; or which repels the foreign, as well as executes the

\* The first Christians were placed under very trying and difficult circumstances, from the connexion of pagan rites and heathen deities with the various ceremonies of oaths and war. If a Christian were to go to a foreign pagan country, it would be impossible for him, consistently to swear by their deities, or enlist under direct pagan conditions. But the dereliction of such rites or services altogether, when their costume should become Christian, would be an entirely different question. We feel, however, by no means certain, that the fathers, quoted with so much confidence by the Quakers on this subject, would be found in the end so triumphant an appeal as they suppose. Tertullian, the ascetic, who is quoted the foremost by Mr. Gurney as writing, "I say nothing of perjury, since swearing itself is unlawful to Christians," still avers, in another place when apologizing for Christians; "But, and also, we swear, not indeed by the Genius of Cæsar, (a pagan oath,) but by their safety, which is more august than all Genii. We behold in the emperor the authority of God himself, the power which He hath ordained over the nations; we wish that to be safe which God hath appointed; that we esteem for our great oath." The passage we consider, it is true, rather a shuffling one on the part of Tertullian; but it shews, at least, all that we bring it forward to prove.—Tertul. Apolog. 32.

\* "I call God for a record, (or a witness,) upon my soul, (or of my mind,) that to spare you I came not as yet unto Corinth." 2 Cor. i. 2, 3.

† As "I will have mercy and not sacrifice," i. e. comparatively.

domestic, murderer. At the same time we freely and readily admit that seldom, if ever, have the wars carried on by Christian nations originated in motives, or been conducted to an end, or in a spirit, which will bear the test of Christian principles; and that, without condemning all war in the abstract, we have no hesitation in uniting in the practical condemnation of almost all wars that have ever been waged.

With regard to oaths, and to their *emphatic prohibition* by Christ himself and his Apostle, we must be permitted so far to open ourselves to the retort of arbitrary assumption as to say, that we consider it in the light of a vehement and powerful caution *in* the use, and *against* the abuse of the most sacred of all human transactions. "Let your yea be yea, and your nay nay, for whatsoever is more than these cometh of evil;" whatsoever in the ordinary intercourse of society goes beyond this, is uncalled for, manifests a wrong state of the heart, and tends to evil. But are we thence to conclude that an oath, required in the solemn administration of justice, for the confirmation of truth, and the termination of strife, is necessarily unlawful? Consider the effects of a similar prohibition: "I say unto you, that ye *resist not evil*;" that is, have a care how, in what temper, and by what means, you resist evil; and rather turn the other cheek to the smiter, than return evil for evil. "Why do ye not rather take wrong, and suffer yourselves to be defrauded?" a thing however, we presume, that Quakers would not suffer in all or in any but particular and defined cases. The abuse of oaths was as notorious among the Jews, as was that spirit of retaliation in which they indulged. It no more followed, however, from the general prohibition in the former case, that all judicial oaths were unlawful, than that it was unlawful for the magistrate to afford, or for the citizen to seek, redress from civil injuries. Certainly

it could only be by a forced and arbitrary deduction, a deduction inconsistent with other parts of Scripture, that we are brought to the conclusion either that *all* appeal to God, or that *all* application to the magistrate, is prohibited. And although we venerate every passage alike of inspiration as inviolable, still if a particular passage seem to be not only unsupported but contradicted by the tenor and analogy of other parts, we must necessarily qualify our *interpretation* accordingly; always bearing in mind how much more the state and disposition of the heart in individuals are contemplated by certain precepts of Scripture, than the mere outward act. We may be forbidden, for example, to resist evil towards ourselves for purposes of resentment or revenge; while it may not only be allowable but praiseworthy to resist it, in vindication of the oppressed against his oppressor. So of oaths. And, agreeably to this view of the case, in a Psalm of most distinct evangelical morality, the 15th, we find no prohibition of swearing, but a high commendation of him who, having sworn (whether his swearing was right or wrong is not mentioned!) to his own hurt, "changeth not:" whilst an express condemnation does follow, on which we have known some scrupulous persons to act, but not, as we believe, the Friends, of him "that putteth out his money to usury," i. e. interest, &c. In short, we must conclude by saying, that neither in too closely adhering, without due consideration and qualification, to the *mere letter* of the Scripture\*, nor in utterly explaining it away, as in the case of the sacraments, into metaphor and figure, shall we best attain either to its morality or to its spirituality. And let Friends put it to their own conscience, and at least to that exercise of their "merely human faculties" which they do allow to themselves, whether they may not have somewhat

\* We mean this to apply to all other unnoticed peculiarities, in behaviour, speech, &c.

erred in both these respects, and thus unnecessarily multiplied those distinguishing peculiarities which separate them from other true Christians. At the same time we do most deeply lament the abuse of oaths, and fully believe that there are very few transactions indeed in which they are necessary or desirable.

One objection which we feel to Quakerism, as a system of Christianity, is, that it appears to us to preclude the propagation of it on any large scale. Its religious peculiarities do not admit those broad and comprehensive "grounds of religious union among our fellow-men and Christians," which Mr. Gurney himself nevertheless proposes. We feel persuaded that it is not either by the multiplication of mere external distinctions nor yet by claims to direct inward illumination independent of the revealed word of God, that true Christianity is to be universally extended. It is the plain, direct, forcible, point-blank appeal to Scripture, the *whole* Scripture, and *nothing but* the Scripture, which, by the instrumentality of the Holy Spirit, will effectually disturb the security of satan's kingdom, and which alone can finally overthrow it, and establish on its ruins the pure and immutable kingdom of our Lord and Saviour Jesus Christ. The zeal of Friends indeed, our most hearty and affectionate fellow-labourers, in propagating the Scriptures, cannot be too highly commended; and we are disposed to attribute it to a happy inconsistency that they should so strenuously support that in practice which they theoretically deem but a secondary light: and we accept it as a clear proof that their real respect for the Scriptures is of a far higher order than their expressions would seem sometimes to imply; and that they are approximating and adhering more and more to that only infallible standard of pure Christianity, which those Scriptures contain.

In conclusion, we would entreat Friends, with all respect and affec-

tion, well and duly to re-consider their opinion of the method by which the Holy Spirit, in his ordinary movements, imparts his inspiration to the mind; and to reflect whether it be safe or scriptural to plead for any other method than that of his operating by means of the written word on our reasoning and understanding faculties, and on the affections of the heart; or for any other sufficient and conclusive test of his presence and influence, than those holy fruits of righteousness, and peace, and joy in the Holy Ghost, which alone seem to us infallibly to mark his divine inspirations.

We feel ourselves conscientiously constrained to add, that, on the subject of *the sacraments*, after the full exposition of their sentiments now given to the world, we cannot discover that Friends have any adequate excuse for abstaining from their use. They may claim their political exemption from oaths, and from war; and it is to the mutual credit of themselves and the legislature, that the exemption was solicited and allowed. But we regard with different feelings, we mean feelings of deep regret, the responsibility which they appear to us to assume in compromising the laws of the Great Governor of the Universe. And whatever it may have been which induced their *founders* to throw up these distinctive and commemorative adjuncts to Christianity, their *successors* surely are not bound by their decision; they are rather bound to be governed by their own good sense and good feeling, in returning to the plainest and most express and emphatic laws, of a positive kind, ever enjoined by our Lord and Saviour on his redeemed creatures.

We have entered with very considerable reluctance and regret on the present examination of the religious principles of Friends. Entertaining for them, as a body, a sincere respect, and for many of them individually the most cordial esteem and affection, we should have been

glad to have avoided, had it been possible, every thing which might prove painful to their feelings, and especially to those of the amiable and excellent author of the present vindication of their principles. That vindication, almost of necessity, involves so direct a condemnation of such as refuse to embrace those principles, that it became our duty, as responsible agents, to examine for ourselves the basis on which they rest, and the arguments by which they are upheld. We felt that, if Mr. Gurney's able and elaborate exposition of his own views and those of his friends was borne out by reason and Scripture, no alternative was left to us, as accountable beings and as Christians, but that of adopting them, and acting upon them. We further felt that when, after much pains in investigating the matter, we had come to a contrary decision, and had attained a settled conviction that the leading peculiarities of the Quaker system, more especially in what respects the operations of the Holy Spirit and the use of the sacraments, were not well founded, no choice was left to us, as Christian Observers, but explicitly to communicate to those who honour us with any share of their confidence, the conclusions at which we had conscientiously arrived. This duty we have been anxious to perform in a spirit of friendly conciliation and truly Christian regard; and if we should have failed in this respect; if we should have employed a single expression, not called for by the interests of the great questions that are at issue, which may seem unnecessarily harsh or offensive, we request Friends, and especially the highly valued Friend who is more directly opposed to us, to forgive it as most unintentional, and to number it among those defects—

*"Quas aut incuria fudit,  
Aut humana parum cavit natura."*

But while we have felt ourselves compelled by a sense of duty to animadvert freely on some of the

views entertained by Friends, we shall by no means be slow to admit that the "situation occupied by their society is one of considerable importance to the cause of righteousness." We entertain, and have often expressed, a similar opinion with respect to other bodies of Christians, as the followers of Wesley and Whitfield; who, though chargeable, as we humbly conceive, with some important aberrations, have unquestionably been the instruments of most extensive benefit, direct and collateral, to the church of Christ. We esteem their piety, we honour their self-denying labours in the Saviour's cause, we rejoice in the good they have done; yet can we not approve what we regard as their errors. Such also are our feelings with respect to Friends. What degree of speculative error (and we cannot all be right) is consistent with real devotedness of heart to God, and real love to the Saviour and his cause, it were presumptuous to attempt to fix. In what degree also the speculative errors of the Quakers (at least what we esteem such) are practically modified and counteracted by their admirable state of domestic and social discipline, and the valuable habits which are thereby engendered, it would require much more time and space than we can now command fully to develop. It is obvious at first sight what a powerful counteraction of the tendency to abuse in their speculative principles, on the subject, for example, of the direct and sensible impulses of the Holy Spirit, is afforded by that point in their ecclesiastical discipline, which places the spirits of the prophets in absolute subjection to the prophets. Men will ever be found much less tolerant of the heated imaginations and extravagant pretensions of others than they would be of their own. But whatever be the real solution of the facts of the case, it cannot be denied that the Quakers, as a body, are honourably distinguished by their abstinence

from external immoralities ; by the peaceful and useful tenour of their lives ; by the subjugation of their tempers ; by their industry, frugality, love of order, and benevolence ; and by the manly and consistent testimony which they have uniformly borne against certain prevalent and crying evils. To them indeed humanity owes a deep load of obligation. While all other bodies of Christians, including our own, remained either unfeeling witnesses or active participators of the cruel slavery of their fellow-men, and of the no less cruel traffic by which it was sustained, Friends entered their early and effectual protest against this abomination ; renouncing themselves all share in its criminal gains, and labouring to rouse a heedless world to an affecting view of its enormities and its guilt. To them the praise is justly due of not only having begun but continued, with signal constancy and perseverance, that mighty conflict with injustice and oppression which, we trust, will shortly terminate in the utter extinction of at least British slavery. And it is impossible for us ever to advert to their part in it, without a feeling of affectionate reverence towards them, and of grateful acknowledgment to that Almighty Being who has raised up and prepared such excellent instruments for carrying into effect his purposes of mercy to mankind.

With respect to that individual of their body whose works we have been considering, it would be difficult for us to express all we feel. The spirit of piety and benevolence which breathes in every page of his book, is, we believe, but a faint representation of that which animates him in his daily walk and conversation. The superior talents with which God has endowed him, and of which the present work exhibits no mean proof, we know to be employed in His service, and that of his fellow-men, with a zeal and constancy which prove the strength of his faith and the ardour of his spiritual affections,

and at the same time, with that humility and lowliness of mind which mark the genuine disciple of the crucified Saviour. From such a man we must ever differ with pain ; but no differences which can arise between us can ever prevent our entertaining towards him the sentiments of the most cordial esteem and affection.

We are forcibly compelled to take our leave of the whole subject before us ; although we had intended to take a brief survey of the various seasons of the world in which the various manifestations of the Divine Spirit might have been supposed, or may be expected to take place ; a survey which would derive abundance of interesting historical materials from the full *statistical* work of Mr. Biddulph. The various and express miraculous gifts, always concurrent with extraordinary and direct effusions, might thence be traced : the periods of mere ordinary influences would be pointed out as distinct from the other ; more especially that long period which has occurred with "no open vision," since the cessation of miraculous powers after the grand outpouring on the day of Pentecost. The state of the heathen world would further come into notice ; together with some just appreciation of that very intricate inquiry, how far the Divine Spirit, in His secret and *unknown* operations, might be *supposed* to influence those nations yet lying in darkness, and under the shadow of death. On this latter subject we consider Mr. Biddulph, in his sixth discourse, "On the State of the Heathen World previous to the Day of Pentecost," as taking a more *scriptural* view of the subject than Mr. Gurney, very justly tracing, with Ellis's excellent work\* the little and ever dwindling knowledge of Divine things in the heathen world, to some relics of a traditional revelation "held in unrighteousness." And what influences,

\* Ellis's Knowledge of Divine Things, not from Reason but from Revelation."

under such a state, might have been or may still be operating on the pagan mind, it may appear at last to be intended that we should not know, and therefore to be utterly useless to investigate. The inquiry most obviously presented to our minds by existing circumstances, is happily of a different cast; and is not, how far we may satisfy ourselves with the possibility of some faint ray of the Spirit, like a sepulchral taper, still glimmering in "the dark places of a world full of the habitations of cruelty;" but it is how far we may now reasonably hope for the near approach of those times when the true Sun of Righteousness is to arise with healing on his wings on the whole earth; when the sun shall never more go down, neither the moon withdraw herself; when the Lord shall be our everlasting light and our God our glory.

"The prospects," says Mr. Biddulph, in his last chapter but one, "which arise before the missionary labourer in various parts of the heathen world, may be found in the annual publications of the numerous societies formed in this country, on the continent of Europe, and in America, for promoting the regeneration of a ruined world. The hopeful symptoms of an approaching fulfilment of clear and decisive prophecies, which ensure the future conversion of the Jews, must not, however, be omitted in this review of the evidences of Divine interposition, rapid and brief as that review must necessarily be. The eagerness with which the Jews on the continent of Europe receive the New Testament, in Hebrew or other languages which they understand; the candid temper with which they read it; the freedom of discussion which they allow, without offence, on the subject of the Messiahship of Jesus of Nazareth; their abstinence from those bitter reproaches with

which, in times past, they have been accustomed to brand his adorable name and character; the admission of many among them that the evidence of Christianity is incontrovertible; and the open profession made, by not a few of them, in the Christian rite of baptism,—these are symptoms which may well encourage hope that the period is not far distant, when the natural branches of the olive tree are to be again grafted into their own stock. Here and there the fig tree putteth forth her green figs, and the vines in blossom, emitting their fragrant odour, seem to demonstrate that the winter is passing away, and that the reign of Divine indignation has ceased;—that the flowers of Paradise will soon redecorate the now desolate fields of Canaan,—the time of spiritual melody be renewed in her now silent groves, and the voice of the turtle be again heard in the land." Biddulph, pp. 232, 233.

After reading this glowing passage, our readers, we fear, will regret that we have allowed what Dr. Hume Spry emphatically calls "the duty of controversy" to detain us from Mr. Biddulph's valuable publication, till our outraged limits forbid our reviewing it in detail. We can only recommend it to their attention as an able sketch of "the operations of the Holy Spirit from the creation of man to the consummation of all things."

We must also take our leave equally abruptly of Mr. Mortimer's truly practical volume, and the first pamphlet on the influences of the Holy Spirit; only adding our most fervent prayer that all the publications before us, by the agency of the Holy Spirit, to whose operations they relate, may produce the blessed effects desired by their authors, and hasten on the glories of a true Millennium.

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## Literary and Philosophical Intelligence, &c. &c.

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### GREAT BRITAIN.

PREPARING for publication:—The System of Infant Schools; by the Rev. William Wilson;—A tale of Paraguay; by R.

Southey;—Remains of the Rev. C. Wolfe; by G. Downes.

In the press:—Pascal's Thoughts on Religion, and other important subjects; trans-

lated by the Rev. Edward Craig, A. M. with a biographical Memoir, fcap. 8vo.:—*Progressive Lessons*, concluded; by Maria Edgeworth.

*Oxford*.—The following subjects are proposed for the Chancellor's Prizes, for the ensuing year; namely—Latin Verses: "*Incendium Londinensi anno 1666.*"—English Essay: "Language, in its copiousness and structure, considered as a test of national civilization."—Latin Essay: "*De Tribunicia apud Romanos potestate.*"—Sir Roger Newdigate's Prize, for the best composition in English Verse, not containing either more or fewer than fifty lines, by any Under-Graduate who has not exceeded four years from the time of his matriculation—"The Temple of Vesta at Tivoli."

It has been calculated that the London daily newspapers, with those published twice or three times in the week, amount to at least 40,000 daily, or 240,000 weekly, and the Sunday papers to nearly 60,000; making altogether about 300,000 weekly. The country newspapers may amount weekly to 200,000, making altogether five hundred thousand copies. It is calculated that more than seven hundred thousand pounds sterling, exclusive of advertisements, are expended by the newspaper press annually, of which about 360,000*l.* go to the Government for stamps and the excise duty on paper. Would that we could add that this powerful engine was generally employed under such strong feelings of moral and religious responsibility, as would render it as great a blessing as it might be to mankind!

The autograph of Edward the Black Prince, which antiquaries have been in search of for many years, has been recently found, with many other curious signatures, on the roll of the Artillery Company.

Lieut. Goldsmith, the naval officer who lately displaced the celebrated Logan stone in Cornwall, has succeeded in restoring it to its former position, where it oscillates as before its removal.

The Royal Tapestries, made by order of Pope Leo X. for our Henry VIII. from the Cartoons of Raphael, and sold by order of the Commonwealth, in 1650 with the private property of Charles I., have recently been recovered by Mr. Tupper, our Consul in Spain, from a palace of the Duke of Alva. There are two subjects not included in the paintings at Hampton Court: namely, the Conversion of St.

Paul, and Christ giving the Key to St. Peter.

The concert pitch to which instruments are now tuned, has lately been ascertained to be such, that the note flat D, below the lowest line of the treble stave, is just eight octaves above an imaginary (because inaudible) note, coinciding in its pulses or vibrations with the swings of a seconds pendulum, of mean time, at London. It follows by calculation, that this note makes 256 vibrations in a second; which gives 240 vibrations for C below it, as the general standard for comparing the acuteness of gravity of other notes of the scale.

#### SWITZERLAND.

At a late meeting of the students in theology, the Bishop of Basle earnestly exhorted the pupils of the Catholic persuasion "to preserve amity and good feeling with their Protestant class-fellows under pain of being refused ordination."

#### SWEDEN.

The Swedish government has addressed to the consistory court an edict requiring them to select, for the office of churchwarden and parish instructor such persons only as shall be capable of teaching by the system of mutual instruction; in order to replace the curates, who are stated to be far more numerous than necessary for religious purposes or economy, by well instructed school-masters; to economise the fees of church livings, and the funds now in the hands of the clergy, and to render them available for the purpose of public education.

#### RUSSIA.

The Russian Admiral, M. de Krusenstern, has written to Professor Barlow, of Woolwich, a most satisfactory letter on the result of some experiments made on a ship of the Russian navy, at Cronstadt, with the guard-plate for correcting the errors of the mariner's compass needle from the local attraction of the ship's guns and other iron stores. The Russian government have given orders for all their ships to be furnished with correcting compass plates similar to those now fitting up for the ships of our navy, and many of our merchant ships.

#### BURMAN EMPIRE.

The white elephant of Ava and Siam, so pompously alluded to in the Burmese state papers, has his residence contiguous to the royal palace, with which it is connected by a long open gallery. At the further end of this gallery a lofty curtain of black velvet, richly embossed with gold, conceals the animal from the eyes of the

vulgar. Before this curtain the presents intended to be offered to him, consisting of gold and silver, muslins, broad-cloths, otter of roses, rose-water, Benares brocades, tea, &c. are displayed on carpets. His dwelling is a lofty hall, richly gilt from top to bottom, both in and outside, and supported by sixty-four pillars, thirty-six of which are also richly gilt. His two fore-feet are fastened by a thick silver chain to one of these pillars. His bedding consists of a thick straw mattress covered with the finest blue cloth, over which is spread another of softer materials, covered with crimson silk. He has a regular household, consisting of a chief minister, a secretary of state, an inferior secretary, an obtainer of intelligence, and other inferior ministers. Besides these, he has officers who transact the business of several estates which he possesses in various parts of the country, and an establishment of a thousand men, including guards, servants, and other attendants. His trappings are of extreme magnificence, being all of gold, and the rich-

est gold cloth, thickly studded with large diamonds, pearls, sapphires, rubies, and other precious stones. The vessels out of which he eats and drinks are likewise of gold, inlaid with numerous precious stones. The natives bow down before him with a species of religious homage. These honours are paid to the white elephant, (which, in fact, is only a diseased animal, the colour of which is said to be owing to a species of leprosy,) on account of an animal of this description being considered to be the last stage of many millions of transmigrations through which a soul passes previously to entering Neibaun, or paradise; or, according to the Burmese doctrine, previous to its being absorbed into the divine essence, or rather, altogether annihilated. Surely delusions like this call loudly on British Christians to exert their most earnest efforts to rescue their unhappy fellow-creatures from the darkness and degradation of pagan superstition!

### List of New Publications.

#### THEOLOGY.

A Charge to the Clergy of the Diocese of Lichfield and Coventry, at the primary Visitation of that Diocese; by Henry Ryder, D. D. Lord Bishop of Lichfield and Coventry.

The Spirit of Prayer; by Hannah More. Selected and compiled by herself from various portions, exclusively on that subject, in her published works. 1 vol. 12mo.

The Mystery of Godliness, founded on Marshal's Work on Sanctification; by a Layman. 12mo.

Fashionable Amusements the Bane of Youth, a Sermon; by the Rev. John Morison.

A Manual for the Sick; containing Prayers and a Selection of Psalms; by the Rev. Thomas Huntingford, A. M. 18mo. 2s. 6d.

Family Conversations on the Evidences and discoveries of Revelation. 18mo. 3s. bound.

Lectures on the Lord's Prayer, with two Discourses on interesting and important subjects; by the Rev. L. Booker, LL. D. 12mo.

Familiar Illustrations of the Principal Evidences, and Design of Christianity; by Maria Hack. 18mo. 3s. boards.

The Duty of Family Prayer, a Sermon; by C. J. Bloomfield, D. D. (now Bishop

of Chester), Rector of St. Botolph's, Bishopsgate. 8vo. 1s.

A Manual of Family prayer; by the lord Bishop of Chester. 18mo. 1s. 6d. and on fine paper 3s.

#### MISCELLANEOUS.

Remarks on the Management of Grass Land; by C. C. Western, Esq., M. P. 8vo.

History and Antiquities of Lambeth; by J. Allan. 4to and 8vo.

History, Laws, and Religion of Greece; by J. Stackhouse. 12mo. 4s. 6d.

Colombia—its present State; by Col. Francis Hall. 8vo. 7s.

Greece in 1823 and 1824; by the Hon. Col. Leicester Stanhope. 8vo. 13s.

An Account of Van Dieman's Land; by Edward Carr. 12mo. 5s.

Remarkable Events in the History of Man; by the Rev. J. Watts, D. D. 10s. 6d.

Views on the Rhine; by Capt. Batty.

An Essay on Instinct, and its Physical and Moral Relations; by T. Hancock, M. D. 8vo. 12s.

The Contributions of Q. Q. to a Periodical Work; with some Pieces not before published; by the late Jane Taylor. 2 vols. 12mo. 9s. boards.

Reports on Friendly Societies. 8vo. 6s.

A Discourse on Political Economy; by J. R. M'Culloch. 8vo. 5s.

## Religious Intelligence.

### CHURCH MISSIONARY SOCIETY.

(NEW ZEALAND MISSION.)

WE are happy to learn that the intelligence from New Zealand gives an encouraging view of the mission, after all the difficulties which it has had to encounter.

An Archdeaconry has been appointed in New South Wales, and the Rev. T. H. Scott has been nominated to that dignity. Mr. Scott is well acquainted with the circumstances of the mission, and is very desirous of rendering it every assistance in his power. Mr. Field, who has been for seven years chief judge in the civil court of the colony, has lately returned home; and has given the Committee, by a detail of facts and circumstances, the best reason to hope, that, under the Divine blessing, the mission will prosper. The following extracts from a letter from the Rev. Henry Williams, dated from the Bay of Islands, will shew its present circumstances.—

“On Sunday, the 3d of August, we worked into the Bay of Islands. About sunset we anchored directly between Rangheehoo and Kiddeekiddee; and, though the whole day had been occupied by the working of the ship, and we were in the greatest confusion and bustle, we had the satisfaction of assembling in Mr. Marsden's cabin, for prayer and the celebration of the holy communion—in all, seven in number. In the evening, we collected the seamen, as had been the case every evening during the passage; and addressed them on the importance of eternal things. Their attention was very great on these occasions, and they came with apparent cheerfulness. The first news which we heard, was, that all the chiefs were gone to the war to the River Thames.

“The following morning, the deck was crowded with natives, friends of Mr. Marsden; among whom we were glad to discover several chiefs. We afterward went to Rangheehoo, where we saw Mr. Hall, Mr. King, and Mr. Crowell. On returning to the ship, we met Mr. Butler, who kindly proposed that Mrs. Williams and the children should go the following morning to his house, which was thankfully accepted.

“It became my next care, what station we should select for ourselves. This is a case of much serious consideration, as an

individual cannot remove from one place to another.

“Having concluded this point, we immediately proceeded to land the stores. By the assistance of Mr. Hall, Mr. Butler, and Mr. King, we had a store walled round in one day, in which we collected all the property. Here Mr. Fairburn and myself took up our station at night, under a tarpaulin; and reposed as quietly as ever we had done; and although the wall was but eight feet high, without a covering, yet none attempted to disturb us, or any thing belonging to us. The natives always retired at sunset, and returned at day-light; manifesting every disposition to serve us, but always looked for payment.

“We took our repast and held our devotions in the centre of the village; and it was very pleasing to see with what attention the people observed all our proceedings.

“Several committees have been held, and the affairs of the mission look much better. Mr. Marsden will give you the full particulars.

“In the course of a fortnight, Shunghee returned from the war, and immediately paid his respects to Mr. Marsden. Mr. Marsden has had much conversation with him. He appears well disposed toward the Missionaries; and no sanguinary deeds have been practised as heretofore. Great numbers were killed in their fights, but I have not heard of any sacrifices since their return. Shunghee narrowly escaped: he was struck thrice: his helmet preserved him once: he lost a very considerable force, and had all his canoes burnt. He has asked for Mr. Clarke; and has given Mr. Marsden every reason to believe that he will not be requested to make or mend muskets; but if he comes, he is to go to Kiddeekiddee.

“I hope the blessing of the Lord will descend among us, and preserve us in peace, union, and brotherly affection. Mr. Marsden has taken effectual steps to break off that intercourse with the shipping, which has long existed, and has been the foundation of the mischiefs which have arisen.


“When I consider the natives, their noble and dignified appearance, their pertinent remarks and questions, their obliging disposition, with the high sense of honour which they possess, I cannot but view them as a people of great interest, and

one which our Almighty Father will ere long adopt for his own. They are desirous of Misssionaries; they will receive instruction: the men, women, and children have the utmost confidence in us; and there are many who wish to leave their little ones with us, but I am obliged to decline this for the present. Their observance of the Sabbath is, for them, very great; they know when it arrives as well as we do; and distinguish the day by wearing their European clothes, and abstaining from work. Our settlement, on that day, is perfectly quiet; the head chief, with his wife and many others, generally attend our services, and frequently family prayer. There are certainly a few trying circumstances, and they are painful for a time: but, by letting the matter rest, the evil will remedy itself in a general way; and if it should not, we must bear with it. When a chief expresses a desire that a missionary should be established in his

district, he will usually say, that he wants a man who is not fond of fighting, who does not scold and make a noise; for though the New-Zealander in war is as ferocious as a human being can be, yet at home he is another man."

Mr. Williams writes at a subsequent period:—"We were never more comfortable in our lives; nay, I will say, happy: nothing interrupts our happiness but the knowledge of our own unworthiness. That we may walk in the fear of the Lord, is our constant desire and prayer; and to be made useful to these particularly interesting people. Fear has never once entered our minds. Our children are constantly among the natives: and, from the first of our coming here to the present time, notwithstanding the great exposure of property at the landing, we know not of the loss of the value of a single nail; though, for a considerable time, we were obliged to sleep without either door or window."

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 *The length of our Review department obliges us to defer the remainder of Religious Intelligence to the Appendix.*

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## View of Public Affairs.

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### FOREIGN.

FRANCE.—The French journalists, in default of topics of direct political intelligence, are turning their attention to theological controversy; and some of them are eagerly joining the widely-extended crusade against the charitable and religious societies which are conferring upon the world the most exalted blessings. Among others, the Society for Christian Morals, with the plan and objects of which our readers are acquainted, is warmly denounced as an infidel institution, because it virtually "attacks the Catholic religion in its very foundation, the necessity of submission to the authority of the church in matters of faith." The Bible Society, Tract Societies, and all kindred institutions, are represented as parts of a vast confederacy for overturning the self-called "catholic" religion, and building up toleration on the basis of infidelity. One journal laments that the laws cannot in their present state suppress the books circulated by these obnoxious confederacies, because, though "insiduously constructed to detach the people from the Catholic faith," (the Bible of

course included,) they do not "directly and positively outrage the religion of the state; and it is therefore recommended that the government should at once peremptorily abolish all such institutions. We allude to these circumstances chiefly to shew the important results which are proved, by the very complaints of the Roman Catholic interest throughout Europe, to be arising from the benevolent and Christian labours of those invaluable institutions, of which England is justly represented as the focus. The duty and best policy of the friends of pure scriptural Christianity, whether in France or Spain, in Germany or Ireland, in Italy, or elsewhere, is to persist in their truly enlightened and disinterested "labours of love," undaunted by opposition, unrepelled by ingratitude, and unprovoked by controversy. Acting thus, in vain will bigotry on the one side, or infidelity on the other, oppose their pious exertions; the blessing of God will attend their labours, and his word distributed by their hands, and illustrated by their example, shall accomplish the high and holy purposes for which he destined it.

**ITALY.**—The pope has issued a new code of civil and ecclesiastical administration for his dominions. It contains numerous particulars; but the principal object aimed at is professedly "to maintain in all its lustre and vigor the episcopal jurisdiction re-established in the exercise of all its prerogatives, as enjoyed in the time of Benedict XIV. of blessed memory." In the present degraded state of education in Italy, and while the Scriptures can be withheld from the people, the pontiff of Rome may be able to fulfil this his wish of causing his dominions to retrograde a century; but the inroads of knowledge, of rational liberty, and of pure religion upon the "dark places of the earth," are already so numerous and rapidly progressive, that we devoutly trust that before long even Popery in its highest seat must either reform itself, or be banished by mankind as a superstitious, unscriptural, and despotic invasion upon their civil rights and religious privileges.

**GERMANY.**—Great distress prevails throughout a large portion of Germany, (and we may add in various other parts of the continent,) in consequence of the late floods, which have caused the most afflicting devastations. Many thousands of the inhabitants, barely escaping with their lives, are wandering about without food, shelter, or clothing, except, what the hand of charity is enabled to supply; and this, in many cases, from the scanty resources of their companions in affliction. The exertions of their fellow-countrymen have been most praiseworthy; but their ability to afford relief, is so inadequate to the exigencies of the case, that a subscription has been humanely undertaken in London, to which we earnestly recommend those of our readers who have it in their power to contribute.

**TURKEY.**—The Grand Signior has joined the confederacy against the circulation of the Bible, prohibiting its introduction in either the Arabic, Persian, or Turkish characters, into his dominions, and enjoining that all copies already imported shall be burned. Thus, from East to West, the powerful effect of the circulation of the word of God begins to be felt; while idolatry, superstition, and false religion, dread and deprecate its further extension. This is natural, and we ought not to be either surprised or alarmed at the circumstance; our only just

cause for apprehension or humiliation is, that any Protestant or Briton should persuade himself that he is "doing God service," by joining in effect this Popish, Mussulman, and Infidel coalition against the free circulation of the unsophisticated word of God.

**SOUTH AMERICA.**—The recent intelligence from the still remaining seat of war in Peru, is so favourable to the arms of Bolivar that we may reasonably hope that before long not a soldier will remain in the field to dispute the liberties of that rising continent.

### DOMESTIC.

Much damage has occurred within the last few weeks by means of fires and tempests. In London and Edinburgh, extensive conflagrations have taken place; and at sea, and on various parts of the coast, our merchant shipping has suffered considerably from the late storms. On all these occasions, public humanity and charity have been laudably conspicuous. Among other projects of benevolence, an institution has been formed, entitled, "The shipwrecked and distressed Sailors' Family Fund," with a view to grant assistance to the dependant relatives of merchant seamen visited by calamities incident to their condition. We feel cordially anxious to recommend and encourage every work of humanity especially when the visitation arises from the operation of causes over which the sufferer has no control; but we would wish it never to be forgotten, in all our plans of benevolence, that the greatest of all charity, after promptly relieving the pressing necessities of the case, is to endeavour to provide against the recurrence of similar exigencies. In this view, in addition to the pity and assistance due to the family of a distressed seaman, we would ask, Has sufficient been done towards fostering among seamen those religious, moral, and provident habits which would enable them in numerous cases to anticipate and guard against contingencies? The general operation of Bible Societies, Savings' Banks, and Christian instruction among them, would ultimately do far more for them and their families, than all the efforts of eleemosynary assistance, however necessary on temporary emergencies.

Other claims also on public liberality have arisen during the month: the German sufferers by floods we have

already mentioned ; to which we may add, the extreme necessities of a considerable number of Italian and Spanish refugees, who have been forced to seek the protection of British hospitality in consequence of the political animosities of their native countries. It is to the honour of our country, that while her wealth enables her so largely to relieve the wants of mankind, the disposition to confer that relief is so widely prevalent. Let us devoutly attribute both to Him, who is the Author of every good and perfect gift ! It certainly is no mean distinction enjoyed by Great Britain, that she is perhaps the only country in Europe where the exile from political causes can find a secure asylum.

We have already adverted to the discussions in Ireland, relative to the circulation of the Scriptures.

The attention of the public has since been called to an address issued by the Roman Catholic Association in Dublin, to the populace of that country, strongly exhorting them to maintain peace, and to avoid "Whiteboy disturbances and secret societies," which are shewn to be both impolitic and irreligious. It breathes, however, as might be expected, a spirit of hostility to Orangemen, who are represented as their natural enemies ; and who, if we may judge from the general tenor of their proceedings will not be behind their Catholic brethren in warineth. We trust that Government is prepared to adopt such healing measures in the approaching session of Parliament, as shall be calculated to strike at the root of these animosities. One measure, affecting no religious or political prejudice, but eminently adapted to sooth the excited feelings of the Irish populace, is particularly deserving of attention. We mean the encouragement of new modes of employing their industry. By the single expedient of throwing open the trade of India, and instituting cotton manufactures in Ireland, a powerful impulse would be given to the industry of its starving people. The cottons of Ireland would be exchanged for the sugars of India, and many direct and collateral benefits would arise from the interchange. This subject, by means of the exertions of Mr. Cropper of Liverpool, has of late excited much anxious consideration in the sister kingdom, and we trust the results will prove highly beneficial. We shall revert to it in our next.

We are glad to learn from a recent charge of Mr. Justice Burrough, that the Judges have determined to use their efforts to put down the brutal system of pugilism, which, in addition to its numerous other evil effects, has in various instances, ended in the death of one of the combatants. The learned judge remarked, that "he was sorry to observe men were pitted against each other to fight for a purse, in the presence of thousands of spectators, amongst whom were persons whose stations, fortunes, and education, he would have supposed would incline them to more honourable and gentlemanly amusements. For his own part, he heartily wished that some example would be made of persons actively engaged in, or by their countenance encouraging, such disgraceful contests. Should a case ever come under his judicial notice in which death was the result, he thought it his duty to declare, that he should carry the law to its utmost extent. By a late Act of Parliament (3d Geo. IV. c. 38.) judges were empowered to sentence offenders guilty of manslaughter to transportation for life. The degrading practice which had now become so prevalent, rendered it necessary to make a severe example, for the purpose of checking it ; and his lordship had come to the resolution in common with the other judges, to inflict the severest penalties upon offenders of this description. He was happy, however, to say, that it was very much owing to the good conduct of the magistracy in most counties of England, that this barbarous species of exhibition had been considerably abated. There were, however, he lamented, certain exceptions, which had a contrary tendency. In his opinion, any magistrate, who, either by his open countenance, or passive tolerance, in any respect contributes to the encouragement of such scenes, was unfit for his station in the commission. Unless magistrates exerted themselves to put a stop to such practices, they might expect serious notice to be taken of their remissness from the highest quarter of the state."

Mr. Fauntleroy suffered the awful sentence of the law on the last day of November. His behaviour throughout the closing scenes of his life, was apparently calm, and, we may add, penitent ; at least if we may credit the newspaper statements, which are all the evidence we have on the subject,

but they seem to us to represent him in a state of mind inclined too confidently to look for a blissful immortality. We mean not, however to intimate that his faith and hope may not have been grounded upon scriptural principles; but knowing as we do the deceitfulness of the human heart,—knowing also how easy it is for a person, suddenly, and for the first time, introduced to a doctrinal acquaintance with the free and exalted promises of the Gospel, to overlook, or at least too slightly to estimate, those scriptural tests of character which are inseparably connected with true faith in Christ,—knowing further, the anxiety with which a person in the immediate prospect of death, will grasp at the first offer of hope and the pain and difficulty which a Christian adviser may feel under such circumstances, in resolutely keeping before the doubtful convert the more salutary rather than the more consoling views of his own state and character,—we think it but right for the benefit of survivors, that a wholesome reserve should be felt and expressed in pronouncing, upon cases like the present.

There are some other considerations connected with Mr. Fauntleroy's case, which we think we ought not to pass over unnoticed. Previous to his trial, some of the newspapers had published statements respecting his life and character, which represented him in colours the most profligate and odious, and which were afterwards proved to have been false or exaggerated. Mr. Fauntleroy might most justly complain of this shameful and unprincipled proceeding, as he did on his trial. One effect of it, which we were concerned to observe, was the revulsion of feeling respecting him which occurred after the trial; as if because an individual might not be guilty of some particular atrocities ascribed to him, and because his extensive frauds had been perpetrated for a commercial object, and not *merely* to spend on his own profligate pleasures, although much went to that object, all other shades of virtue and vice were of no importance. He was now viewed as an object of peculiar interest, as a man of the most honourable though misguided feelings; and the course of the law and justice was to be arrested to save him from punishment. Our opinion of the unchristian severity of our criminal law has not changed, and we ardently wish for its

amelioration; but this surely was not a case to select for an *ex post facto* repeal. The cause of sound morals, and the public welfare demand that such false views should be counteracted. The excitement was such at the moment, that some persons, even of sound mind, were led away by it. They may have seen their error; but still, as many young and romantic minds were warped by the popular delusion, we have thought it became us, as Christian Observers, to notice the subject. To what did Mr. Fauntleroy's claim to appeal from impartial justice to popular feeling amount? His systematic course of crime long persevered in, could not be denied; but then he was led to it by a desire of keeping up the credit and fortunes of his banking-house. And this is set down for a most honourable principle; and pride, ambition, and even revenge become sanctified by the association! And what was the real value of this vaunted motive? Take the shewing of the defence itself. Mr. Fauntleroy was indignant at being styled a gambler, and yet could not deny that he was a member of two gambling clubs. He was indignant at being viewed as a "sensual profligate," and yet could not but admit that he went to the altar of God to pledge his connubial vows, deliberately intending to break them, and living in adultery with a hireling mistress. We do not think it necessary to calculate the exact pecuniary expenses of his profligacy; for, be it little or much, the principle is the same. Yet throughout this extensively admired and applauded defence, we meet with nothing of penitence for his admitted crimes; no commiseration for those who had suffered or might suffer by them; nor to the last, as far as we can learn, did he express a due sorrow for the afflictions which his whole course of conduct, not excepting his "honourable" anxiety to support an insolvent house on the property of others, had brought upon those who had confided in his integrity, or were the dupes of his stratagems. Of all these crimes, including his conduct to his much-injured wife, we trust he may have deeply and sincerely repented; but the revulsion of which we speak preceded any intimation of such penitence, and therefore could not have been founded upon it.

Let not then our younger readers be seduced by those false estimates of

honour which are too current in worldly society; and of which if they wish for a concise graphic description, we refer them to Paley's solemnly ironical code of "The law of honour," in the second chapter of his "Moral Philosophy." A sermon on the same subject, just published by Mr. Grinfield of Bath, has reached us, while we are penning these remarks, from which we shall extract the following passages as very appropriate to our present line of argument.

"The religion of the Bible, cordially embraced and sincerely acted on, is the only sure and steadfast anchor amongst the storms and temptations of society. Unlike the principles of worldly honour, it is addressed to men of all classes and conditions, 'high and low, rich and poor, one with another;' it teaches us to consider ourselves as members of one family, and as children of one Parent. Unlike these false and fallacious principles, it does not invite us to rush into scenes of peril and difficulty; it encourages no prodigality or needless expenditure; it commands us 'to owe no man any thing, but to love one another. Unlike these transient and uncertain motives, it teaches to regard the sentiments of man as at best dubious and variable; not to place our highest affections even on reputation or character, when most deserved, but to remember, that we should still appeal to a higher and better standard and tribunal, even to Him 'who seeth in secret, and who shall reward us openly.'

"Such is the principle which is alone fit to be deemed a rule of human life, because it comes to us invested with proper authority, and fortified with proper sanctions. It is adequate for time, because it is commensurate with eternity; and it can support us upon earth, for it comes to us from heaven. The man who has drawn his principles from the motives of worldly honour, may hope, by cunning and

duplicity still to retain the good opinion of the world, and to avoid detection; but he who cares more for realities than appearances cannot be satisfied even with the strongest hopes of such an escape. He looks forward to the period when that which is secret shall be made manifest, when every thought of his heart shall be brought into judgment; and whilst his faith enables him to support his present trials or losses with patience, it guards him from many of those difficulties and temptations which must always encircle the votary of fashion.

"The inference which we draw is this, and we think that it is demonstrably accurate; namely, That the value of honour, considered as a rule of life, is in exact inverse proportion to that of religion; and consequently, we ought never to be surprised, if men who are without religion, and who are actuated only by the principles of honour, should yield to any great and trying temptations.

"Honour appeals to time: religion looks to eternity. Honour originates with the caprices of man; religion is founded on the attributes of God. Honour is partial in its dictates, referring only to the rich and the fashionable: religion is universal, and has no respect of persons. Honour is capricious and impure, sanctioning many vices, and deriding many virtues; religion is altogether amiable and consistent; she recommends whatever is good, and she restrains us from all appearance of evil. Honour defeats its own intentions, by allowing and encouraging its votary to rush into every kind of luxury and dissipation: religion at once secures its present duties, and realizes its future prospects, by withdrawing us as much as possible from the temptations of the world, and by proclaiming the necessity of continually mortifying our corrupt affections and desires."

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### Ecclesiastical Preferments.

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Rev. John Still, LL. B. Stratton Prebend, in Salisbury Cathedral.

Rev. T. Brown, Hemingstone R. Suffolk.

Rev. Chas. Henry Hodgson, Keynton St. Michael V. Hants.

Rev. Spencer Madan, Batheaston V. Somersetshire.

Rev. W. Fortescue, Nymet St. George's R. Devon.

Rev. W. French, D. D. Creetingham V. Suffolk.

Rev. Wyndham Jeane Goodden, Nether Compton with Over Compton RR. Dorset.

Rev. M. Hare, Liddington V. Wilts.

Rev. J. C. Matchett, a Minor Canon of Norwich Canonry, and St. Augustine R. and St. Mary Curacy, Norwich.

Rev. J. H. Seymour, Horley-cum-Horn-ton V. co. Oxford.

Rev. J. B. Smith, Bamburgh Perp. Curacy, near Horncastle.

Rev. H. Taylor, North Moreton V. Berks.

Rev. E. Thurlow, LL. B. Langham St. Mary R. Suffolk.

Rev. John Toplis, South Walsham St. Lawrence R. Norfolk.

Rev. Bennett Mitchell, B. D. Winsford V. Somerset.

Rev. William Oliver, Fulford Chap. Stafford.

Rev. James Hoste, Longham Perp. Curacy, and Wendling Perp. Cur. Norfolk.

Rev. James Vaughan, M. A. Walton in Gordano R. Somerset.

Rev. William Villers, Minister of the new Chapel at Kidderminster.

Rev. Andrew Alfred Daubeney, B. A. Chaplain to the Duke of Clarence.

Rev. James Allan Park, Chaplain to Mr. Justice Park.

Rev. T. Dyer, Chaplain to Lord Teynham.

#### DISPENSATION.

Rev. John Lewis to hold Wivenhall R. with Ingatestone R. both in Essex.

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## Answers to Correspondents.

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INCONSTANS; J. R.; A.; T. S.; J. C.; F. R.; A FRIEND; J. E.; W. D.; GASPER; OUIS; J. P. A.; VIATOR; and several CONSTANT READERS, are under consideration.

Much Literary and Religious Intelligence arrived too late for this month.

We are in the habit of receiving requests to insert among our Answers to Correspondents replies to letters not addressed to us, or in any way connected with our Work, and of which, in fact, we often know neither the purport nor the parties concerned. One person, for example, sends a donation to the Secretary of some charitable society, and adds, "You need not put me to the expense of postage in reply; request the Christian Observer to acknowledge your receipt of my letter: another sends his friend a book, (we are stating real cases,) or inquires of him respecting a tutor or governess, and makes the same modest request: a third writes an anonymous letter of advice to some public body, and, not wishing to be known, suggests the same method of communication. In reply, we beg leave to state, that we are obliged uniformly to decline complying with such requests, except in the single case of large and *strictly anonymous* donations to charitable societies, which are not likely ever to become very burdensome. In other cases the parties must conduct their correspondence through the ordinary channels, or through the medium of the advertisements on our Cover.

The question has of late been put to us by many of our Correspondents,—“Is it the Christian's duty to renounce the use of sugar grown by Slave labour?” We answer unhesitatingly in the affirmative. It is by the extensive consumption of that article, forced upon us at an enhanced price, by bounties and protecting duties, that the Slavery of the British Colonies is chiefly maintained. We seem, therefore, bound to abstain from its use, until we see the West Indians adopt those reforms which will lead to the extinction of slavery, and, in the mean time, to substitute for it sugar grown by free labour; being perfectly ready, at the same time, to use West-Indian sugar which may be so grown. And let no one be deterred from this course by apprehending that the poor Slaves will suffer by it. On the contrary, whatever discouragement may be given to the production of sugar by Slaves must tend to their relief, and to a larger appropriation of their time and labour to the growth of food. The cure of British slavery is most unquestionably in the hands of the people of Great Britain. To this important subject we mean to recur at much greater length in our next Number.

# APPENDIX

TO THE

## Christian Observer,

VOLUME THE TWENTY-FOURTH,

FOR 1824.

### Religious Communication.

*For the Christian Observer.*

#### CONVERSION AND DEATH OF COUNT STRUENSEE.

*(Concluded from p. 735.)*

COUNT STRUENSEE had by this time formed a perfectly new estimate of human actions. "I know very well," said he, "respecting all those actions which I thought arose from good intentions, that ambition and voluptuousness had a great share in them. I count them nothing before God and my conscience. When, in my former situation, I fancied that I acted well and in a manner deserving of praise, I thought like the Pharisee in the Gospel."

From this time there appeared in the Count a calmness and serenity of mind, which seemed, says Dr. Munter, to arise from the hope that God for Christ's sake would pardon him. This circumstance was particularly visible to his judges during his last examination; and one of them remarked, that he had been among them as among his friends, and had conversed respecting his affairs as one who speaks about indifferent things, having his mind fixed chiefly upon the concerns of eternity. "I wish," said he on one occasion to Dr. Munter, "to have done with those affairs which I have now upon my hands; for they hinder the regular continuation of our confer-

CHRIST. OBSERV. APP.

ences, and keep me from reading. I want all my time for the weightier concerns of my soul." Still some of his old sceptical doubts would occasionally obtrude themselves upon him; but he judiciously remarked—"I am resolved to think of them no more; for it is quite enough for me, after a calm examination, to have found the arguments for Christianity unexceptionable. Would to God I had only time to make myself further acquainted with it, and to put it into practice." It is pleasing to observe that his hopes for eternity were not grounded on self-flattering views, or on a slight estimate of his offences against God: "I am rather convinced," says he, "that even in eternity, happy as it would prove for me, I shall remember my sins with horror and detestation."

Struensee had felt in his own case, and thought that in the case of others, much harm is done by those teachers of Christianity who fail to lay before their hearers proofs of that authority upon which they should build their belief in adopting its truths. He said it was necessary that a teacher should prove the Bible to be a Divine revelation; and that whoever would only take proper time, and was not averse to the trouble of meditating, could never examine Christianity without being convinced of its truth. Every

thing in it, he added, is naturally and well connected, and recommends itself to a mind given to reflection. "I never found," said he, "in deistical writings a system so well connected; and, upon the whole, I am inclined to believe that there is no such thing as a regular system of infidelity." He frankly owned what it was that made him prefer that wretched creed to the hopes of eternity. "My great delight," said he, "in sensual pleasures persuaded me always, that, as there was nothing of such a nature among the joys of heaven, they would have no charms for me." But already had he begun to discover, that even upon earth the ways of religion are paths of pleasantness, and that the world has nothing to bestow equal to the favour of God. "Now and then," said he, "I cannot avoid thinking on my situation before my fall. This morning I asked myself, whether it would not have been better for me if I could have kept myself in my high station, and enjoyed my usual pleasures. But when I had considered for a few minutes, I found that I now am far more happy than I was in my greatest outward prosperity. I have frequently told my friend Count Brandt that I was by no means happy, when he believed me in many respects better off than himself."—Such was the confession of this accomplished libertine; and it has been the confession of every true penitent from the age of Solomon to the present moment.

But, it may be asked, might not the conversion of Struensee be resolved into enthusiasm, or some other irrational cause? Hear his own reply to this anticipated objection:—"I hope the manner in which I came to alter my sentiments in regard to religion and virtue will raise the attention of those who think as formerly I did. The Deists will never trust the conversion of their brethren, when brought about in the latter days of their life. They say, they are taken by surprise through the declamation of

the clergyman—they have lost their reason—they are stupid or frantic by the violence of their illness—the fear of death made them ignorant of what they did. But in my case no person can say so. I have examined the Christian religion during a good state of health, and with all the reason I am master of. I tried every argument; I felt no fear; I have taken my own time, and I have not been in haste. The chief business which, for the sake of my own mind's ease, I have still to transact is, to search, not whether Christianity is true, but whether I find those signs within me which are necessary if, upon a good foundation, I believe myself to be pardoned before God."

The conversation between Struensee and Dr. Munter, would sometimes hinge upon the subject of Divine mysteries. On these occasions the latter would endeavour to elucidate the subject by examples, which the Count thought quite satisfactory. For instance, on the mode of subsistence in the Almighty, Dr. Munter remarked: "There are certain ideas which we ordinarily annex to that relation which subsists between father and son. Now if any person were to apply these ideas to the Scripture expression, 'Christ is the Son of God,' he would not only mistake the matter, but even find many contradictions. Suppose an inhabitant of Iceland were to explain to an Indian the freezing up of the sea, he would find no word in the language of an Indian to express this phenomenon. Nevertheless, he is to speak to the Indian in his own language: he therefore is obliged to make use of improper words and images. He could, for instance, say, In my country the sea, by the influence of the air, changes, at certain seasons, as it were into stone. Now the Indian is right, if he thinks that the sea in Iceland is sometimes as hard and solid as stone; but he would be in great danger of representing the matter to himself quite falsely, if he were to

apply the rest of the properties of a stone and its uses to the idea of ice." "I cannot describe to you," replied the Count on one of these occasions, "how much my reason is satisfied with respect to these mysteries (the conversation had been respecting the Divinity of Christ) of religion. The more we think upon them the more of Divine wisdom we discover in them. We must only avoid asking every where, Why? We must rest satisfied with the authority of their Author. Even in human sciences this modesty is requisite; else we should never come to any certainty. Most common things may employ our researches for all our life-time, before we discover the first cause. Every *why?* would draw after it innumerable questions of the same nature; but our reason is not calculated to go on *ad infinitum*."

The chief subject of the twentieth conference, April 3, was the doctrine of the Trinity. This doctrine being stated to him in the most simple manner, he said,—“It excited his veneration: and as he was now a Christian upon principle, as to the theoretical parts of Christ’s religion he wished only to be the same as to the practical parts of it.” Being told in what manner he might give evidence of being a practical Christian, he replied,—“I am ready to do any thing demanded in this respect; and it gives me comfort to find myself willing for this, for I look upon it as a good sign. Formerly it would not have been so; I should not have sacrificed my vicious inclinations.” He afterwards added, “I am convinced that the chief point is a true faith in God through Christ, and a renovation of mind from sin to holiness.”

We find him at the twenty-first conference, April 4, preparing his mind for his approaching trial. His impeachment was to come on in a few days; and he was summoned to appear in person to hear it, and to produce whatever he could in his defence; but so tender was his con-

science that he doubted whether he ought to make any defence; till Dr. Munter told him, that Christianity did not forbid him to make use of all lawful means to save himself. He seems to have weighed the subject maturely, and at the next conference said,—“I am come to a conclusion in what manner I shall act in regard to my defence. I see neither my life can be saved, nor my actions be justified: still I hope to be able to shew, that some are not quite so bad as they appear; for you know, to consider our actions in a moral light before God, and in a political one before the world, are two different things. I shall rest satisfied to shew (for more I cannot do) that my political mistakes were the consequences of error, precipitation, and passion, but not of a design to do mischief. I think I owe this to truth, and even to religion itself, as far as my conversion may either promote or hinder its interests; for if, by keeping silence, I had allowed that I was actuated by politically bad intentions (though I do not recollect any myself,) then perhaps my conversion would have been looked upon as weakness and confusion of mind, notwithstanding it is the produce of a serious and rational examination. The world might have said, that a man could easily sacrifice his former principles on the subject of religion, when it was a matter of indifference to him, whether he was thought to be a deliberate villain or only a man who had transgressed from error in judgment.” He however remarked, that he intended to say nothing in his defence that was not strictly true.

In order to try how far his change of character was sincere, Dr. Munter drew up a series of the most heart-searching questions for self-examination, and took down his answers to them in writing. He asked, “Are you heartily sorry that you have offended God by those voluptuous thoughts and actions of which you find yourself guilty?” “Do you

think with detestation on those transgressions which gave you, according to your former sentiments, the greatest pleasure?" "Do you believe, that if you had, in future, opportunities to commit these sins, you would avoid them, out of obedience to God?" "I am sure," replied the Count, "I should not be able to avoid them by the force of any other principle."—In answer to another question he said, "I have no hopes for pardon but what are founded in God's mercy; and I am convinced that there are no other means for me to obtain it but through the merits of Christ." "Do you look upon this pardon of God," again asked Dr. Munter, "as the greatest favour that can be conferred upon you; greater than even the saving of your temporal life?" "The saving of my life," replied the Count, "and all other temporal benefits appear to me but very small in comparison of everlasting happiness, which I have already begun inwardly to experience." "Do you acknowledge yourself obliged," rejoined Munter, "on account of this pardon, to love God and your Redeemer sincerely: and will you strive to increase in this love?" "The deeper my convictions," replied the Count, "the deeper is the impression the mercy of God and of my Redeemer makes upon me, and this increases my love and gratitude towards him." "Are you determined to shew this love towards God, by a ready obedience to his will as long as you shall have time for it?" "Since I hope to be more and more convinced of the love of God towards me," was the answer, "and since I acknowledge that what he has decreed respecting me is, in all respects, particularly in regard to my soul, the most advantageous, I am sure that I shall submit to all his will without murmuring and without reluctance."—The sensitive feeling of the Christian reader will perhaps in this and other parts of Struensee's conference be ready to detect an appearance of

confidence in his own strength to keep his devout resolutions; but possibly his own original words might give a different air to some of his remarks; and indeed in the very next instance we find him using the more qualified expression, "As much as lies in my power, supported by that confidence which I place in God, I shall die with a Christian-like resolution." It may be added also, that his instructor himself might not have sufficiently kept before his mind the weakness of the best human resolutions, and the necessity of the influences of the Holy Spirit, either to produce a good resolution or to work with us when it is formed. It would, however, be hypercritical too nicely to scan every shade of expression in the familiar language of a man like Struensee, immersing at once, from utter ignorance and infidelity, to a perception of the truth and power of the Gospel.

On the 9th of April, towards the close of the conversation, he said,— "Though Scripture tells us but little about the state of the soul during its separation from the body, yet even this little is matter of great comfort. If God had found it useful or necessary to give us further information, he would have done it. It is fully sufficient to quiet my soul, to know that it will be in the hand of God. From this you may judge how much it must distress me, if now and then the thought returns, 'Perhaps there is no eternity!' I examined myself to-day very strictly, whether I found a secret pleasure in this thought, or if I entertained an obscure notion of its being true: but I profess I found neither of them. There is not a shadow of probability left of my former system. If I were promised for certain that my life should be spared, and that I should be restored to my former situation, under condition that I contradicted the confession I have made of my crimes, and confirmed my assertion with an oath, I would rather

die than contradict truth, and take such an oath." At this interview, Struensee sent some of the books which had contributed to his own information and conversion to Count Brandt, for whom he shewed the tenderest care. Dr. Munter gave him this day Doddridge's *Treatise on the Rise and Progress of Religion in the Soul*.

At the twenty-fifty conference, April 11, a conversation which the Count had held with a person who disliked the reading of the Bible on account of its style, gave occasion to some remarks on that subject. Among other observations, the Count shrewdly said, that the raileries of freethinkers about Christ and his doctrine were plain proofs, that they had no intention of acting honestly. "It is in general impertinent," said he, "to turn a virtuous man into ridicule. The old and unusual expressions of the Bible cannot be the true reason for which they should think them deserving ridicule. They do not laugh at other ancient writings which are written in such a style. If, for instance, they were to read the books of Confucius, I am sure they would not hesitate about his style, but praise his morals. In the same manner, they extol the fables of *Æsop*, but the parables and narrations of Christ will not please them: notwithstanding they are derived from a greater knowledge of nature, and contain more excellent morality. Besides, they are proposed with a more noble and artless simplicity, than any writings of this kind, among ancient or modern authors. There must be therefore something else which prejudices them against Christ; and I do not know what else it can be, but that their heart is averse to his precepts."—The Count had obtained leave to have pen and ink; and he said he would make use of them, to draw up the account of his conversion, which he had promised to leave behind him, and the substance of which has already been presented to the reader.

On another occasion, when future judgment, and everlasting rewards and punishments, were the subjects of conversation, the Count expressed himself in this manner: "It would be dreadful enough if future punishments consisted in nothing else than the natural consequences of sin, without any further dispensation of God. Men might be punished in eternity, were it only by those passions to which they were addicted in this world. They leave this world with all their internal appetites, which attend them in all their strength. There is nothing in the other world to satisfy these desires. They consume themselves in insatiable longings, and vain wishes. God needs only say to them, You shall remain as you are."

Towards the close of another conversation, he declared that he thought himself happy in being so near eternity, though the manner in which he entered into it must be melancholy for him. In the mean time, he was anxious to give his whole mind to the great work of making his calling and election sure. He thought it his duty to have his former life continually before his eyes, that he might keep up a lively sense of repentance, and to meditate continually upon the infinitely important subjects which now engrossed his attention. "I do not like," said he, "to read, or to meditate on any thing else, but what concerns my chief business, which is a preparation for eternity."

The Count on various occasions exhibited that characteristic feature of true conversion, an anxious wish for the salvation of others. Among other suggestions on this subject, he anticipated one most hopeful plan of Christian benevolence, which has since been carried into extensive effect. "I wish," said he to Dr. Munter, "you and other divines would write small pamphlets, to acquaint the people with the advantages of Christianity, which might often be of greater service than preaching. In

this manner Voltaire has written, as you know, innumerable little pieces against religion ; which contain always the same thing over again under different titles, and in a different dress. Rational friends of Christianity should learn of him this method, by which he does much mischief, and apply it to better purposes. Voltaire boasts of having found out this method, as he says, to enlighten the world. I remember that when I conversed with D'Alembert at Paris, in my travels, he spoke much in praise of this method, and admired Voltaire's wisdom in this point. However, I do not believe him to be the inventor of it. Perhaps he has borrowed this way of spreading his principles from Christ himself, who taught truth, sometimes in parables, sometimes in questions and answers, and sometimes in sermons. D'Alembert told me, at the same time, that he had carefully examined Christianity, and had found nothing against reason in it ; but the reason why he did not adopt it was, because he had no inward feeling of it. These feelings were the gift of God ; and since he denied them to him, he hoped to be excused for not having them, and consequently for not being a Christian."

An exhortation to advance in godliness, since his end was so near, produced the following declaration from him : " Thank God, I am ready to die, if it should be even to-morrow. The freethinkers will say, I should have found within myself strength enough against my misfortunes, without applying to religion. They will say, I shewed myself now a coward, and was for this reason unworthy of my former prosperity. Would to God I had not been unworthy of it for other reasons ! However, I would ask these persons, in what manner I should have found comfort within myself ? If I wished for tranquillity of mind, I durst not think on my crimes, on my present situation, or on futurity. Nothing was left for me but to en-

deavour to stupify myself, and to dissipate my thoughts. But how long would this have lasted in my present solitude, and being removed from all opportunities of dissipation ? And suppose it had been possible, it would have been of little use, for the cause of fear and anxiety always remained, and would have frequently roused me from my artificial insensibility. I tried this method during the first weeks of my confinement before I reflected on my condition. I lay for three or more hours together on my bed ; my fancy composed romances ; I travelled through the whole world ; and my imagination produced a thousand pictures to amuse itself with. But at that time I fancied I saw many ways of saving my life ; yet even then this dissipation of mind would not answer the purpose. If I could dream in this manner, perhaps for several hours, my terrors and my anxieties would return again. Perhaps some persons will say, I should have exerted my pride, and shewn, at least by my outward conduct, that nothing could humble me. But, alas ! what a miserable pride is it to have a bad conscience, and to think of dying on a scaffold ! No, I find it is better to derive my comfort from the only true source, which is religion. And I wish that those who blame me now for taking shelter under it, may find in their last hours the same tranquillity it affords me. There is but one thing in this world that makes me really and continually uneasy, which is, that I have seduced others to irreligion and wickedness. I believe I should not properly enjoy my future happiness, if I knew that any of those I have deluded would be eternally unhappy. It is, therefore, my most fervent wish, and my own happiness depends on it, that God would shew mercy to those whom I have by any means turned from him, and call them back to religion and virtue. I pray to God for this fervently."

The following passage shews with

what careful deliberation he had examined into the evidences of Christianity, and how judiciously he could reply to the cavils of infidelity. "I consider it," said he, "as mere folly, that the Deists pretend to be offended at the humble appearance of Christ and the first teachers of Christianity. In relation to God, nothing is either little or great; besides which, this humble appearance of Christ was well adapted to the design of his mission. The common people regarded him as one of their equals, and placed confidence in him. For a similar reason, Christ chose his Apostles from among the lower class of mankind, and the Apostles conversed mostly with persons of this sort. These common people were, however, as proper spectators of their miracles as an assembly of philosophers; as they were all of such a nature that nothing more was required to judge of them than the natural senses and a common share of understanding. A private soldier is, perhaps, more fit for such an observation than a general who has his head full of other things, or thinks it not worth his while to attend to it. The evidence given by men of common understanding in behalf of Christ's miracles is, therefore, worthy of credit. The learned and philosophers can now consider these facts, and examine whether they are real miracles, and then determine how far they are in favour of Christ and his doctrine."

Towards the end of their conversation, April 22, Dr. Munter told him, that that week, in all probability, would be the last of his life, as his sentence would be speedily pronounced, and between the sentence and the execution of it there would elapse but very few days. He received this news with his former resolution and serenity. "I trust," said he, "I shall meet my death without stupifying fear or anxiety. I am only apprehensive that you will be much affected by this shocking scene. If it would

have no bad effect upon the spectators, I should desire you not to accompany me to the scaffold." "No, dear Count," replied Munter, "I am your only friend, and I dare not leave you. I will comfort you with the hope, which I entertain as a certain one, that you shall be happy in eternity: I will assist you in this extremity: and the only recompence I expect is to see you die as a Christian."

On the 25th of April, Dr. Munter communicated to him the fatal sentence, which he heard with the utmost composure. He acknowledged the justice of his punishment. He added to his sympathising friend: "I must only beg of you to be upon your guard, lest you should be too much affected when I am about to die. Let us continue our conversation calmly and composedly to the last. Upon the scaffold speak to me as little as possible, and as you shall think proper. I shall do as much as lies in my power to direct my thoughts towards God and my Redeemer. I shall not take leave of you. Believe me, that without this ceremony, which might discompose my mind, I know and feel how much I owe you." He then delivered to Dr. Munter a letter for his parents, in which he says: "With the most sincere repentance, I entreat your pardon and forgiveness. I owe my present hopes to my belief in the doctrine and redemption of Christ. Your prayers and your good example have contributed much towards it. Be assured, that your son has found that great good, which you well know to be the only true one. I recommend myself to your further intercession before God. I pray incessantly to Christ my Redeemer, that he may enable you to bear your present calamities. I owe my own support to his assistance."

He remarked, April 25, in reference to his sentence: "God will know how to preserve those particles of my body, which, on the day of the resurrection, are to constitute my future glorified body. It is not

my all which is to be laid upon the wheel. Thank God, I now know that this dust is not my whole being." When Dr. Munter told him that the next Tuesday would be his dying day, he answered: "I thought it would be Friday. However, I do not wish even for this short delay. It would be the same as if I were to undergo a painful operation for my health, and should desire to have it delayed when it was just going to be performed. I should be obliged to submit to it at last, and I should only recover my health the later." He then went through all the circumstances of his death, and compared them with those of the death of Christ, and remarked, that the holy and immaculate Jesus had suffered infinitely more for his sake, than he was to suffer on account of his crimes. He praised the power of prayer in comforting him, when occasionally he felt anxious about the fate he was to undergo.

Being reminded of the duty of self-examination, he said: "He practised it every day. It was an occupation which he felt much interested in."

A conversation ensued respecting the Lord's Supper, which he had several times expressed a wish to receive. Dr. Munter mentioned to him, that a poor peasant, who had met him that day in the street, had stopped him to say, "Father, do what you can to convince Struensee that he has sinned against our Lord Jesus Christ; and if he acknowledges this he will be saved." The Count was much pleased on account of the Christian love which this man had shewn; and observed, that Christianity could instil sentiments of humanity into the souls of illiterate persons whose minds were not refined by education.

On the twenty-sixth of April, Dr. Munter administered to him the sacrament; and he remarks on the occasion: "This man, who received his sentence of death without any apparent alteration of mind,

was during the whole time of this sacred transaction as if he were melting into tears. I never observed a tear in his eyes so often as we were talking about his misfortunes and death; but on account of his sins, the moral misery into which he had plunged himself and others, and the love of God towards him and all mankind, he has wept more than I myself should have believed, if I had not seen it."

Every successive conversation with him indicated his increasing meetness for his eternal change. His great tenderness of conscience appeared on the most minute occasions. For example: "I think," said he, "that it is the duty of a Christian to pray before he sits down to a meal: I have, therefore, made it for some time a rule to pray before and after dinner and supper. However, my old custom had frequently so much power over me, that I oftentimes sat down to eat before I had said grace. Now it may be equally the same whether I direct my thoughts towards God before or after having taken two or three spoonfuls of soup; but it has distressed me to find that my old careless way of thinking has made me forget what I believed to be my duty."

The day before his execution, Dr. Munter found him in the most unfeigned tranquillity of mind, to which, indeed he had been witness for several weeks past, but which appeared increasingly remarkable the nearer the time of his death advanced. "The subject of our to-day's conversation," remarks Dr. Munter, "was chiefly upon the redemption of Christ. He said many striking and edifying things on this occasion; but the emotion of my heart prevented my perfect remembrance of each particular. The following is part of it. 'I look upon the reconciliation of men to God, through the death of Christ, as the only means of receiving forgiveness of sins. Every thing else which is believed to serve the same purpose,

is clearly insufficient. But this is conformable to all our notions of God: it produces ideas suitable to his attributes; it is founded on the most solid reasons; and it procures us comfort and cheerfulness at the approach of death. Whoever will not embrace and make use of this redemption, declares that he will neither be virtuous nor fear God; for he rejects the strongest motives which God could propose to mankind, to fear him and to love his commandments; he slight the assistance of God, without which no person can be honest or good."

He afterwards remarked: "I look upon God and Christ as my best friends; and in this view I consider the obligations of love which I owe to God and my Redeemer. I first must know and feel for what I am indebted to my friend and Benefactor. He is desirous of making me happy; he finds the means of doing it; he sacrifices on my account what he loves, and what is dear to him. As long as I do not acknowledge this, or do not know how to value it, so long am I unworthy of his friendship, and do not love him. I am further bound to shew my readiness to act according to his intentions; else I am ungrateful, and desire him to be my friend only for self-interest, and wish to do nothing myself in return for his friendship. You see here the principles according to which I love God and my Redeemer. I know what God has done for me, and what it has cost Christ to procure my salvation. I know how great is the blessing which I shall enjoy through him. But I likewise feel that I endeavour to act according to the will of God, to rectify my sentiments, and to become prepared for death in a manner which may be acceptable in his sight. I submit without reluctance to his will in regard to myself, because I know he loves me. I look upon my death, and all the awful and ignominious circumstances that are to attend it, as things which God saw necessary for my good."

CHRIST. OBSERV. APP.

"I humbly acknowledge the mercy of God," continued he, "and the power of religion. If it happens that my tranquillity is interrupted for some moments, it is caused by the wish to be convinced that I have fulfilled those conditions under which God will grant me mercy." To which Dr. Munter replied that the Bible taught us no other conditions than an implicit faith in God through Christ, and an earnest desire to think and to act according to his will; and that, since he was conscious that he believed in Christ, and that he loved God, he had no reason to doubt of his being pardoned before God.

We now arrive at the final scene of his life, April 28, 1722. According to the account of the officer who held the watch the preceding night, the Count, after employing himself for a considerable time in reading, retired to rest rather early, and slept for five or six hours. When he awoke in the morning, he remained long immersed in deep meditation; after which he arose, dressed himself, and conversed very composedly with the officer. Dr. Munter found him lying on a couch, dressed as he intended to go to the place of execution. He was reading Shlegel's sermons on the sufferings of Christ, and received his kind friend with his usual serene countenance. He said, "I was thinking last night whether it might not strengthen me in my way to death, if I were to fill my fancy with agreeable images of eternity and future bliss. I might have used for this purpose *Lavater's Prospects into Eternity*: but I will not venture to do this. I rather think it better to take this great step in cool consideration. Fancy, if once put in agitation, can soon take a false turn. It could dismiss, perhaps, at once, my agreeable and pleasing prospects of eternity, and eagerly catch at the formidable circumstances of death, by which means I fear that I should be unmanned. Even in going to the place of execution, I will not indulge it, but rather employ my reason in meditating on

the walk of Christ to his death, and apply it to myself."

He then desired Dr. Munter, if he thought it necessary, to assure his judges in his name once more, that what he had confessed was in all respects the truth, and that he had not wilfully concealed any thing which he himself or others could be charged with. He continued: "When I awoke this morning and found that it was day-light my whole body was seized with a vehement trembling. I instantly betook myself to prayer, and considered the comforts of religion. I prayed for the king, that God's wisdom and mercy might guide him, and that he personally might be perfectly happy. I soon recovered my spirits again, and I am now calm and composed."

After some further conversation, in which the Count expressed in stronger terms than usual his full belief of the pardon of his sins, and his confidence of being about to enter upon a happy eternity, an officer entered the prison and desired Dr. Munter to step into a carriage and to go before the Count to the place of execution, as he was not allowed to accompany him. The Count, seeing his friend much affected, endeavoured to console him. "Make yourself easy, my dear friend," said he, "by considering the happiness I am going to enter into, and with the consciousness that God has made you a means of procuring it for me." Dr. Munter then embraced him, commending him to the love and mercy of God, and hastened to the place of execution. The Count being soon after summoned, rose from his couch, and followed the persons appointed to conduct him. As soon as Struensee and Brandt had arrived in their respective carriages near the scaffold, and Brandt had mounted it first, Dr. Munter got into the carriage of Struensee, and ordered the coachman to turn about, to prevent his seeing his friend on the scaffold. "I

have seen him already," said he. Munter was too deeply pained to make any reply; which Struensee observing said, with a smiling countenance, "Be not concerned about me. I see you suffer. Remember that God has made you an instrument in my conversion. I can imagine how pleasing it must be to you to be conscious of this. I shall praise God with you in eternity that you have saved my soul." He desired Dr. Munter to remember him to several of his acquaintance, and to tell some of them, that if, by his conversation and actions, he had misled them in their notions of virtue and religion, as a dying man, he acknowledged the injury he had committed, and urged them to efface these impressions, and to forgive him.

Observing the great number of the spectators, Dr. Munter told him that among these thousands, were many who would pray to God to have mercy upon him. "I hope so," said he; "and the thought pleases me." He soon after added: "It is a solemn sight to see so many thousands of people together; but what are these thousands, when compared with the whole sum of all God's creatures, and how very little appears one single man in such a comparison? Nevertheless God loves every individual man so much, that he has procured his salvation by the sacrifice of his own Son. What a love is this!"

"You see me," continued he, "outwardly the same as I find myself within:" on which Dr. Munter remarks,—"I perceived, all the while I was sitting with him in the coach, no alteration, but that he was pale, and that it was more difficult for him to think and to converse than it was some days before, or even this very morning. However, he had his full presence of mind: he knew several of those that stood about the coach, bowed to many, pulling off his hat, and to some he bowed with a friendly mien."

"My ease," said he, "is not forced. I cannot recollect any cause from which this ease arises, that could displease God. I am not ambitious to gain the applause of men, and I do not promise that I shall not shew any uneasiness upon the scaffold. I have now disagreeable sensations; and I shall have more there, which I will not endeavour to conceal. But you may be assured, that my soul will look with calmness and hope beyond death. And how little is that which I am going to suffer, when I compare it with the sufferings which Christ sustained when he died! Recollect only his words: 'My God, my God, why hast thou forsaken me?' and consider, what excruciating pain it must have caused him, to hang for several hours on the cross before he died!"

Dr. Munter soon after reminded him that Christ prayed for his murderers even on the cross; and asked, "May I rely upon your leaving this world with the same sentiments of love towards those you might have reason to think your enemies?" "I hope, in the first place," replied the Count, "that there is no one who has a personal hatred against me; but that those who have promoted my misfortunes have done it with an intention of doing good. But secondly, I look upon myself already as a citizen of another world, and that I ought to entertain sentiments conformable to this dignity: and I am sure, that if I were to see those, who might be my enemies here, in the bliss of that world which I hope to enter into, it would give me the highest satisfaction. I pray to God that, if I have any enemies, they may repent of their behaviour towards me, and be induced to look out for that salvation which I promise myself through the mercy of God."

The following is Dr. Munter's conclusion of this affecting recital.

"Though I could not see the scaffold, yet I guessed, from the motion of the spectators, that it was

Struensee's turn to mount it. I endeavoured to prepare him for it by a short prayer, and within a few moments we were called. He passed with decency and humbleness through the spectators, and bowed to some of them. With some difficulty he mounted the stairs. When we came up, I spoke very concisely, and with a low voice, upon these words of Christ; 'He that believeth in me, though he were dead, yet shall he live.' It would have been impossible for me to speak much or loudly, even if I had attempted it.

"He shewed not the least affectation in his conduct upon the scaffold. He knew that he was to die, on account of his crimes, by the hands of the executioner. He was pale, it was difficult for him to speak, the fear of death was visible in his whole countenance; but, at the same time, submission, calmness and hope, were expressed in his air and deportment.

"His sentence, and afterwards the king's confirmation of it, were read to him; his coat of arms was publicly shewn and broken to pieces. During the time his chains were being taken off, I put the following questions to him: 'Are you truly sorry for all those actions by which you have offended God and man?' 'You know,' he replied, 'my late sentiments on this point, and I assure you they are this very moment still the same.' 'Do you trust in the redemption of Christ, as the only ground of your being pardoned before God?' 'I know no other means of receiving God's mercy, and I trust in this alone.' 'Do you leave this world without hatred or malice, against any person whatever?' 'I hope no one hates me personally; and as for the rest, you know my sentiments on this head: they are the same which I uttered just now.' I then laid my hand upon his head, saying, 'Then go in peace whither God calls you! His grace be with you!'"

"He then began to undress him-

self and inquired of the executioners how far he was to uncover himself, and desired them to assist him. He then hastened towards the block, still stained and reeking with the blood of his friend, laid himself quickly down, and endeavoured to fit his neck and chin properly into it. When his hand was cut off, his whole body fell into convulsions. The very moment when the executioner lifted up the axe to cut off his hand, I began to pronounce slowly the words; 'Remember Jesus Christ crucified, who died, but is risen again.' Before I had finished these words, both hand and head, severed from the body, lay at my feet."

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To add any concluding reflections to such a narrative would surely be superfluous. Every page of it

carries home some solemn lesson to the heart! On the one hand, we behold the wretchedness of the infidel; the inability of worldly dissipations to procure solid happiness; and the danger of the slippery paths of sinful pleasure. On the other, we perceive the blessedness of true religion; its power to renew the character, and to comfort the afflicted heart. And may we not hope that this repentant prodigal was truly one over whom there is even now joy in heaven; and that his affectionate and faithful instructor is experiencing the fulfilment of the promise made to those who are the instruments, of turning their wandering fellow-creatures to righteousness, that "they shall shine as the brightness of the firmament, and as the stars for ever and ever?"

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### Religious Intelligence.

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#### BRITISH AND FOREIGN BIBLE SOCIETY.

IN our Number for September, we laid before our readers a copious abstract of the last Report of the British and Foreign Bible Society. The Appendix to that Report contains a series of highly interesting extracts from the Society's correspondence during the year. The first and longest article consists of a series of letters written by the Rev. Dr. Steinkopff, during a tour in the Netherlands, Germany, and Switzerland, from which the following are extracts.—

"My visit to Cologne has been of the most gratifying nature. The cause of the Bible Society established in this ancient city in 1816 greatly prospers. Not only have the old members been steady, active, and persevering; but new members have joined them, both from among the clergy and laity. A handful of pious Protestants, in a city, almost entirely inhabited by Roman

Catholics, have, by the evident blessing of God, with the aid of the British and Foreign Bible Society, brought into circulation nearly 30,000 Bibles and Testaments among Protestants, Catholics, and Jews. Never have the demands been greater than they now are.

"The depository contains Bibles and Testaments in the German, Dutch, French, English, Spanish, Italian, Latin, Greek, and Hebrew languages. Peculiar attention is paid to the wants of Roman Catholic schools and families.

"I have been present at the annual festival of the Grand Duchy of Berg Bible Society. It should have been held in the Lutheran church this year; but as that was too small, the consistory of the Reformed or Calvinistic Church offered their still more spacious place of worship, which holds between 3000 and 4000 people; and it was

crowded. The Society has distributed in the last year upwards of 3000 Bibles and Testaments. There are many of the merchants and manufacturers who take a lively interest in the Society's prosperity; aiding it by their money, their counsel, and their prayers. The collection amounted to 290 dollars at the doors, and 150 at the altar.

"Taking a walk to a hill, from which there is a beautiful prospect of the town and of the Wupper Valley, in which it is situated, I found a monument erected 'to the first messenger of the Gospel to these parts, S. Switbert, who came from England in 649 and died in 717.

"The Darmstadt Bible Society is now in full activity. A regular Committee has been organized, consisting of very respectable clergy and laymen. Leander Van Ess has been appointed treasurer and secretary. The demand for the Scriptures is wonderfully increasing. The Testaments, distributed among the soldiers, promise a great and lasting blessing. Instead of spending their leisure hours at the public house, many are observed sitting under the shade of a tree, silently perusing the words of life and salvation. Many of the officers are buying copies. Some general officers have been appointed members of the Committee. The Minister of Finance has been chosen Vice-president. Two thousand copies of the New Testament were sent to the office of the war department; and afterwards distributed to the colonels of the different regiments, by whom a certain number were allotted for each company. The hospitals have likewise been furnished with copies. The Professor is indefatigable in his exertions to complete the translation and printing of the Old Testament.

"There are still many of the Catholic parish clergy who support our intrepid friend Leander Van Ess, in his noble enterprise of disseminating the word of life; and since he first came to Darmstadt (which is little more than a year)

he has disposed of no less than 33,000 copies of his New Testament, and other versions of the holy Scriptures. Among Catholic professors and students, and more especially among the parish ministers, in almost every province of Germany, the circle of his acquaintance is enlarging.

"The Wurtemberg Bible Institution, compared with other continental societies, is one of the most active. The King, the Queen, the Queen Dowager, the Duchess Louisa, with other distinguished personages, have repeatedly encouraged it by their donations.

"Yesterday I took a circuitous road through the provincial town of Boeblingen, where I had assisted three years ago in the establishment of an auxiliary. The venerable Dean, who presided on that interesting occasion, has since been removed from these lower regions of sin and sorrow to the celestial mansions of eternal rest and perfect bliss; but to my great comfort I found the present Dean equally favourable to the Biblical cause. There is not a single parish in his deanery which has not sent in some contribution, and also received a supply of Bibles and Testaments. Soon after the establishment of a Bible Society, a Missionary Association was formed in aid of that existing at Basle. An apprehension prevailed, at first, lest the two institutions might clash; but so far from proving injurious, they have on the contrary proved highly beneficial to each other. The schoolmasters have proved peculiarly useful, in discovering the want of the Scriptures, and in collecting the mites of the industrious poor.

"I prosecuted my journey towards Ebnath, the centre of the Toggenburg Bible Society, where I met the Committee, consisting of three clergymen and four laymen. These friends labour and pray, 'that in their valleys and on their mountains the word of Christ may dwell richly, that it may be found in

every cottage, and rule in every heart, that even their dark recesses may be illumined by this heavenly light ! I was particularly struck by the genuine regard and affection which our Toggenburg fellow-labourers felt and expressed for their British friends. In their labours they rejoice, in their triumphs they triumph. Oppressed (said the president) as we sometimes feel, by the discouragements we experience in our sphere, we turn our eyes towards the great work of God in Great Britain, Russia, and other still more remote parts of the world, and feel invigorated and cheered.

"At Zurich I met, in the house of the venerable Antistes Hess, the members of the Committee of the Zurich Bible Society, and a friendly deputation from Basle and Winterthur. The aged Antistes, now eighty-three, opened the transactions by an address, the principal ideas of which he had written ; but which he delivered freely, with a degree of intellectual strength and animation which would have astonished you. He appeared like a patriarch in the midst of a beloved family ; all present hanging upon his lips, and catching, as it were, every syllable he uttered, evidently under an impression that those lips, from which so much matured wisdom and such parental affection flowed, would soon be closed in death.

"I proceeded to Arau, where I met with a truly paternal reception from the president of the Argovian Bible Society, the Rev. Mr. Hunziker, under whose direction a Ladies' Association has been formed. I met it yesterday morning. Six married and as many unmarried ladies were present. They cannot act with the same freedom as ladies in England ; but they cheerfully perform what their peculiar circumstances allow them to do. They have brought into circulation a number of Bibles and Testaments, and also made a present of 50 francs to the Argovian Bible Society. They

feel exceedingly cheered by the accounts of the zeal and activity displayed by British ladies.

"The meeting of the members and friends of the Bern Bible Society, which I attended afterwards, was numerous and highly respectable. The Landamman expressed his astonishment and satisfaction at the truly wonderful success which it had pleased God to grant to the labours of the British and Foreign Bible Society. The meeting of the Ladies' Associations proved peculiarly gratifying. To behold so many ladies of the higher and middle ranks of society, engaged in this work of mercy with such cordiality and perseverance, filled my mind with joy and devout gratitude. They have sent considerable contributions to the funds of the Bible Society ; furnished hundreds of female servants with the word of life and salvation, prudently preferring cheap sale to gratuitous distribution ; and have discovered in most of their subscribers a readiness of mind, not only to receive the Scriptures, but also to give their money. Some of the ladies pay a particular attention to female prisoners, some to orphans, others to peasants ; and they have such satisfactory proofs of real good done by the circulation of the Scriptures, that they prosecute their work with alacrity and pleasure. One instance was mentioned by the venerable Wytenbach, of a profligate husband completely reformed by the means of a Bible given to his wife. He now attends the worship of God, which he had totally neglected before.

"At Basle, the circulation of the New Testament among travelling mechanics, occupied the attention of the General Committee for upwards of an hour. It was stated by the secretary, that only of late an attempt had been made to introduce the Scriptures among this numerous class of people ; and so great was their desire to receive them, that within a short period

1000 Protestant, and as many Catholic, Testaments of the version of Van Ess had been disposed of among the young men belonging to almost every province of Germany, Prussia, and Switzerland. The Antistes, in the name of all present, assured me, with that genuine Swiss openness and sincerity, and those truly Christian feelings, which characterise him, that they felt the deepest obligation to the British and Foreign Bible Society for the generous aid and cheering confidence which they had enjoyed on its part, from the very commencement of their Society; that they owed its very existence to the example and encouragement of their British friends; and while they would never cease to pray for the prosperity of the parent of all Bible Societies, they should also consider it a sacred duty and high privilege to prove faithful stewards of what their own countrymen, as well as their British friends, might be pleased to place at their disposal. A solemn prayer concluded the whole; and we returned home more determined to serve our God, and to render ourselves useful in our day and generation.

"I proceeded to Canstadt, a celebrated bathing place, about three miles distant from Stuttgart. An

active auxiliary exists there; and, though it has lost by death its valuable secretary, who had translated the first volume of Mr. Owen's History of the Bible Society, God has raised up on behalf of this auxiliary, other active promoters and friends. Two deans attended the meeting, one belonging to the Lutheran and the other to the Reformed Church.

"I had to pass the provincial town of Vaihingen, where I had succeeded three years ago in the establishment of an auxiliary. A short Report of its proceedings was read: several thousand florins had been collected, and upwards of 1200 Bibles and Testaments circulated. A fresh collection in the deanery is to be made; and an unanimous resolution passed, that an address should be drawn up by the Dean, immediately printed, and copies transmitted to every clergyman for circulation among his parishioners. The officer of government added his request, that each clergyman would have the goodness to recommend the cause of the auxiliary from the pulpit to the attention and liberality of his people, and also send in as accurate an account as possible of the want of the Scriptures still existing."

#### LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

FROM the last Annual Report of this Society we extract the following particulars.

The funds for the year amount to 12,426*l.*, being an increase beyond that of last year of 1,502*l.*

There is stated to be an increasing disposition to inquiry among the Jews in this country. Their rabbies not unfrequently discuss points of controversy, and remark upon the proceedings of the Society, in the pages of the Jewish Expositor; and these discussions and remarks are, for the most part, conducted in a mild and temperate spirit. Several of the Society's provincial meetings

and anniversary sermons, during the past year, have been attended by Jews. In the account of the Norwich anniversary it is remarked, "A great interest was excited at several of the sermons, by the attendance of a number of Jews, who heard with respectful attention and lively interest, what was delivered to themselves and respecting their nation." At the Liverpool anniversary, a sermon preached *expressly to the Jews*, was attended by from thirty to forty of them, and some pleasing conversation was held with them afterwards in the vestry.

The Monthly Lectures on the

Old Testament Types, at the Episcopal Chapel, Bethnal Green, have always been attended by some, and occasionally by several, Jews and Jewesses. Three Jews, two English, the other a Polish Jew, have been baptized on these occasions. A fourth Jew was baptized at Chichester, and a fifth at Manchester. The Committee hope well of the sincerity of all these converts.

The following have been the issues from the depository of the Society during the past year: Hebrew, German-Hebrew, and Judeo-Polish, Testaments, 4,472; Prophets, German and Hebrew, 3,577; Hebrew Bibles and Testaments together, 1,510; total Scriptures, in whole or part, 9,559; Hebrew and German-Hebrew Tracts, 99,682; English, 36,940.

In the Missionary seminary belonging to the institution, there were seven students. Four missionaries had gone forth in the service of the Society during the year. The total number of missionary agents employed under the direction of the Society, or in connexion with it, was eighteen.

The Society's foreign proceedings have been carried on chiefly in Holland, Germany, Prussia, Poland, the Mediterranean, Palestine, and India.

In Holland, a small association has been formed in Amsterdam, for the purpose of raising contributions to the funds of the Society. The Directors of the Jewish Synagogue at a town in Guelderland, had applied for Hebrew New Testaments, and Tracts in Polish and German Hebrew. Mr. Thelwall has employed a converted Jew, who was baptized many years ago, in circulating tracts among his brethren; and who finds, in every part where he visits, great readiness to receive and read the Society's tracts.

From Germany Mr. Thelwall, who had travelled in that country for the Society, writes: "In every place we find some traces of the great work that is going on among

the Jews at present, which we cannot but consider as preparatory for greater things, and at least hail as a sure token that we have not entered upon the great work in which we are engaged at all too soon. We meet with abundant proofs that the time to sow the seed is fully come."

There exist, at present, two institutions for the reception of Jews in the neighbourhood of Dusseldorf, both still in their infancy, and entirely independent of each other. One of them, at a place called Dusselthal, is under the sole direction of a nobleman of distinguished piety and benevolence, Count Von der Recke Von Vollmarstein, who has long been deeply interested in the cause of Israel, and has devoted a considerable part of his property to the promotion of their welfare. His institution, however, is not confined to Jews, but is an asylum for destitute children of all denominations, as well as a kind of colony for Jewish proselytes to Christianity; who, however, are admitted only on the condition of learning some useful trade. The other institution is at a place named Stockham, and is more immediately devoted to the reception of such Jews as are suffering want and persecution on account of their profession of Christianity. Clothing and subsistence alone are provided, and these on the indispensable condition of learning useful trades.

The Secretary of the Elberfeld Society writes; "Allow me to transmit to you some copies of a small pamphlet, containing an account of the solemn baptism of a Jewish convert, who had formerly been a rabbin. He is now on a tour among his Jewish brethren."

The circulation of the Scriptures, both of the Old and New Testament, forms a principal means of carrying the Society's views into effect. On this subject a communication has been received from Mr. Deiss, at Tambach, in which he says, "My Jew Rosenberg, after an absence of seventeen days, came

home in safety from his missionary tour. He carried (in spite of very inclement weather) on his back, a load of eleven Bibles, sixty-six Testaments, and many Tracts, which he has disposed of among nine Jewish congregations. By this time twenty-nine Jewish congregations are provided with Bibles and New Testaments; and the Holy Spirit will, I trust, prepare their hearts for the reception of the saving truths contained in them; for every sign of our time evidently declares, that the day to manifest his glory among Israel is now at hand. A large number of Jewish congregations might yet be provided with the word of God, if I had a sufficient stock of Bibles and Testaments."

The cause of the Society advances steadily in the Saxon territories. Mr. Goldberg, the Jewish convert, is still engaged at Dresden, chiefly in the work of a schoolmaster, which he prosecutes in a Christian spirit. Four grown up persons were preparing for baptism.

Mr. Smith, the Society's missionary at Leipsig, writes: "On my arrival in Dresden, I received a letter from Count Dohna, saying, that on the Sunday following, the Jewess, Mrs. ———, and seven of her children, would be baptized, and requested me to be one of the witnesses. At the time appointed, the church, which is very large, was crowded to excess." Sixteen Jewish converts were present on the occasion.

The Committee next turn their attention to Prussia; which yearly assumes a more important rank among the foreign associates of the Society, not only in reference to the numerous Jews resident within the Prussian dominions, but also as a centre of communication with the surrounding countries.

The Berlin Society for promoting Christianity among the Jews continues to enjoy the most decided marks of the favour of his Prussian Majesty, who has given his sanction to the laws drawn up for Aux-

iliary and Branch Societies, permitted the correspondence to pass free of postage—granted to a missionary sent out by the Central Society, a free passport through the whole sphere of his mission—and condescended to accept the office of god-father to two Israelites, who were publicly baptized in his capital.

The Berlin Society has printed 3000 copies of the New Testament in German-Hebrew from stereotype plates. Professor Tholuck has commenced a periodical work in German, entitled, "The Friend of Israel." The number of Jews instructed and baptized in Berlin alone, in the course of eighteen months, amounts to fifty.

Professor Tholuck, speaking of two interesting converts some months after their baptism, says, "Our two Jews from Berditcheff thrive to our satisfaction. They make a rapid progress in learning. We have scarcely ever witnessed such eagerness to acquire knowledge. Their inner man also grows in the grace of the Lord. The Jews with whom they converse, they endeavour to bring to Christ. With several of them they have had very impressive conversations, and two of them they have brought very near to the light of truth. Even the more obstinate Jews do justice to these two young men, and declare them to be genuine Christians."

Nor are these by any means the only evidences, in connexion with the Berlin Society, of the progress which Christianity is making among the Jews. Professor Tholuck writes; "It is in general a new and cheering phenomenon of our day, to see among students in divinity so many sons of Abraham. The number of them at Breslau is considerable."

The Polish Jews continue to engage a principal share of the attention of the Society, and of those connected with it abroad.

Mr. Handes, a missionary sent out by the Berlin Society, spent some time at Posen, in Prussian

Poland. His account of the reception he met with coincides with the statements given relative to other places. The Jews visited him daily in crowds, applying for books or for religious instruction. Some young persons in particular manifested an anxious desire to embrace Christianity. He learned that several Jews met on a stated day for the purpose of reading the New Testament; and that in the public school for the education of Christian boys, free places had been appointed for Jewish children, fourteen of whom attended, and appeared desirous of receiving Christian instruction. He visited, likewise, other towns in Prussian Poland; in which he met with considerable encouragement.

The Missionaries of the London Society have also been steadily prosecuting their work in Poland, in those parts chiefly which are subject to the Russian sceptre. The Missionaries Becker, Wendt, and Hoff, remained principally in Warsaw. They had the satisfaction of finding that several of the Jews who formerly had received books, on hearing that missionaries were there again, began to renew their visits; and that those who had received copies of the Scriptures themselves, came afterwards, bringing other applicants with them. Some came from a great distance to converse with them and to obtain books. They had reason also to believe that the Testaments were read as well as received.

In reference to other places, the Missionaries report,—“The Jews came to us in such numbers that our room and the place round about our house were quite crowded; and they quietly listened to what we said, and asked for books.” They do not, however, disguise that they found at the same time much ignorance among most, and much perverseness among many, of the Jewish inhabitants.

The Posen Society had it in contemplation to form a Jewish colony in the neighbourhood, of a nature

similar to that of Count von der Recke at Dusselthal.

From Warsaw, Mr. M'Caul writes; “The affairs of the mission go on uniformly; Jews visiting us, and being visited by us. We see continually some fresh instance of secret belief amongst them.” Mr. M'Caul's ordination promised to contribute to the weight and stability of the Society's mission in Poland. The Polish Reformed Church is episcopal, and has its ordination from the Bohemian brethren. “When I told Professor C.,” says Mr. M'Caul, “that I was ordained, he immediately called me his brother; and on presenting him with a copy of the German version of the Prayer-book, after he had read the communion service, he declared he would make use of it. He said also, that he thought many of his brethren would do the same if they could procure copies.” Permission was readily granted to Mr. M'Caul to perform Divine service at Warsaw, according to the forms of the Church of England. On the first day of his officiating there were forty-eight English persons present, and several strangers; amongst others, two Jews who speak good English.

The interests of the Polish mission have been further strengthened by the ordination of the German missionaries, Becker, Wendt, and Hoff; the first according to the rites of the Reformed, the other two to those of the Lutheran Church.

Mr. Moritz, the Jewish convert employed as a missionary among his brethren by the Emperor Alexander, continued to labour with zeal and perseverance, and had been instrumental in awakening, or confirming religious impressions in not a few Jews in various parts of Russian Poland. The education of Jewish children had begun to engage serious attention in St. Petersburg; and the Society had determined to make themselves responsible for the expense of the instruction of all the Jewish children who may be admitted into the school in that metropolis.

The Committee next turn to the shores of the Mediterranean, where the operations of the Society are beginning to assume somewhat of a regular and systematic character.

The Rev. Charles Neat and Dr. Clarke had commenced their labours among the Gibraltar Jews; visiting them, discussing with them the main points of difference between Jews and Christians, refuting their objections, examining with them the Old-Testament Scriptures, and endeavouring to lead them to a diligent study, with prayer, of those sacred oracles.

Proceeding up the Mediterranean, the Committee report the formation of a society for the spiritual benefit of the Jews, in the island of Malta. The object of this institution is to form a centre of union and communication between Asia, Europe, and Africa, for all purposes and plans connected with the conversion of the Jews. The immediate impulse to this undertaking was given by the Rev. Lewis Way, who had arrived there on his way from Italy to Palestine.

The Committee had received the fullest confirmation of Mr. Wolf's own account of his labours and of the encouragement which attended them.

Dr. Naudi, alluding to Mr. Wolf's two visits to Jerusalem, writes;—"Things in the Holy Land, under Divine Providence, seem at present to be more interesting, and more pressing, than any where else. Je-

rusalem, until lately, was thought to be an impracticable place for missionary undertakings; and the Jews, inhabitants of Palestine, were considered as an inaccessible people, from their pride, bigotry, and pretended wisdom. Mr. Wolf, I may venture to say, has cleared the way to these modern Jews, and himself succeeded, in a great measure, with them. Under these circumstances, the Committee felt they ought no longer to postpone the adoption of effectual measures for carrying on the work at Jerusalem. Accordingly, they determined to establish a permanent mission in that city, and directed Mr. Lewis to proceed thither without delay.

From India, the Committee continue to receive pleasing accounts of the state of the Jewish schools at Cochin. The Madras Corresponding Committee write respecting them:—

"Under the blessing of God, we have the assurance of the Jews paying every attention to our endeavours to aid and assist them. Nothing can exceed the willingness of both White and Black Jews to come forward with their children for instruction."

The Committee appropriately conclude their Report, "grateful for past success, animated to further exertion, and humbly supplicating a blessing from on high on all the present and future efforts of the Society."

#### BAPTIST MISSIONARY SOCIETY.

THE last Report of this Society, in detailing the occurrences at its various missionary stations, gives the following particulars respecting Serampore.—

"Besides visiting the villages around, three little chapels have lately been erected in the town of Serampore. Tracts have also been distributed to a great extent, no less than eight thousand having been given away at a single festival. Various means are employed to pro-

mote the edification and usefulness of the native converts at large. Once a week they assemble for improvement in Scriptural knowledge, when they are encouraged to express their own sentiments on chosen passages of the sacred volume, and the Commentary of the late excellent Mr. Scott is read to them in Bengalee. They have even instituted a Native Missionary Society, managed almost entirely by themselves; one result of which is, the publication

of a small monthly work in Bengalee, entitled "The Increase of Christ's Kingdom;" and such is already the extent of the native Christian public in Bengal, that the sale of this publication, though at a very low price, nearly covers the expenses.

"The success of the experiments in female education, first made by our junior missionaries at Calcutta, and afterwards, on a more extended scale, by Miss Cooke (now Mrs. Wilson,) having attracted the attention of our senior brethren, they have entered, with their characteristic zeal, on this department also; and at the date of our last communications on this subject, they had established, in and around Serampore, seventeen schools, in which nearly three hundred female children were receiving instruction.

"The general effect, resulting from these combined and persevering efforts to promote the spiritual welfare of the native population, becomes more and more apparent. 'The Gospel,' say the Missionaries, 'is no longer despised among the heathen here. The conduct of those who have professed it has now been witnessed by them through a period of twenty years; and after all that they have seen of their remaining weakness of mind, the conviction is widely spread, that Christianity has made them better men—that it is the truth, and will surely spread. The native Christian brethren are no longer reproached for embracing the Gospel, and renouncing the idolatry of their fathers; they are declared to have acted herein like wise men, who have followed that which they believed to be truth.'"

A separate memoir of the Seram-

pore translations having been published, and extensively distributed, it is the less necessary to recapitulate the particulars of their progress. That memoir, remarks the Report, "contains a variety of testimonies, from learned natives intimately conversant with the different languages into which the sacred writings have been translated, to the correct and intelligible manner in which this great work has been executed. All who can appreciate the difficulty of such an undertaking will, on reading these attestations, be surprized that, in so early a stage, so much accuracy should have been attained; and will be gratified to perceive that, while unworthy attempts have been made in Europe to represent these versions as spurious and contemptible, such a triumphant body of evidence was preparing in their favour on the spot where opinions are of so much greater value."

The new college, founded by the exertions of the Serampore Missionaries, is advancing towards completion; and ten Brahmins were availing themselves of the advantages it affords for the acquisition of scientific knowledge.

At Colombo, Mr. Chater and his associates have completed the translation of the whole Bible into the Cingalese. The Report states, that after a strict examination by intelligent natives, this translation has been highly approved; and was undergoing a careful revision. The translation of the New Testament into the Javanese had been completed by Mr. Brückner, and some portions of it were being printed at a lithographic press, forwarded for that purpose to Bencoolen.

#### LONDON MISSIONARY SOCIETY.

THE following extracts from recent letters from the Society's Missionaries in South Africa, exhibit a prospect of the extension of the Society's mission in the interior of that country. Mr. Hamilton writes:

"I hope you have received the

letter which I sent from Griqua Town, informing you of the approach of the Mantatees. On my return to Lattakoo, I informed Mateebe of the success of my mission to the Griquas, soliciting assistance from them in case Latta-

koo should be threatened with an attack by that strange invading nation. I urged him to call a general meeting of his people, to consider what was proper to be done for their defence, and pointed out the necessity of sending persons into the interior to obtain information of the movements of the invaders; but all my entreaties were unavailing till the 19th of February, when a *Peetso*, or general meeting, assembled. A long time was taken up by the speakers in urging the necessity of holding fast the missionaries who were represented to be the preservers of their city.

"March 6th. A man arrived from the north, who informed us that Makkabba, King of Melita, united with two other nations, had attacked and routed the invaders after fighting three days; but as no dependence could be placed on this account, I determined to take a journey higher up the country, to ascertain the true state of things.

"10th. I collected a small party, consisting of two Hottentots, a wandering Griqua, a Boshuana, and a boy. Having obtained a guide from a chief of old Lattakoo, we set out.

"25th. We came to a Borolong town in the evening. Found about 500 men in the public inclosure, and in a short time saw the principal chief and a party come to hear what news I had brought. I told him I had heard of the approach of the Mantatees, but could obtain no certain information where they were, and had come to inquire of him. He said there were some nations coming, but whence they were he knew not, but heard that they had conquered six nations, or towns; had eaten up all the produce of the ground; that at present they were engaged with a town not far from the Marootzee, whence he supposed they would pass Makkabba, and come directly to his town; but added, whether they will come to Lattakoo or not was uncertain, as they were much afraid of the white people's muskets.

"26th. A man came from Kurreechane with the intelligence that the men of war in that town had marched out to meet the enemy. I asked the chief if he wished for missionaries, and if he would remove the town higher up the Molopo river, where there was much water. He replied that he wished for missionaries with all his heart.

"Three men from the Boqueen country, which lies twelve days' journey north of Makkabba's, were here, by whom I sent a message to Housey, their chief, to be kind to any White men who might be travelling among them. The nation beyond them, they said, lived on the banks of a fresh water lake, the other side of which could not be seen. In the afternoon, by the consent and in the presence of the chief, and about a thousand heathen, who assembled by his orders, I preached from John iii. 16. The greatest decorum was observed during the time of worship.

"27th. Sabbath. In a land where no Sabbath is known, before morning service the chief presented me with an ox for food, and gave orders for the people to assemble, when a great concourse attended, and I was invited to take my stand near the chief. After worship, the chief desired to see the Bible laid on the ground before him, which attracted their admiration for a long time. In the afternoon I went to the division of the town, which was under a chief named Kunsey, when I preached on the birth of Christ. The head chief sent to desire me to come and tell him and his people once more the good news before I left them. The people came in great numbers, and continued to do so till worship was almost ended. The subject was Christ's raising Lazarus. After worship the chief asked again for the Bible, which was laid on the ground, and gazed at for a considerable time. The chief sent us milk and water melons every day. This town is situated about three days' journey from a town which Mr.

Campbell visited. It consists of about twenty divisions, or districts. The houses are small and neat, and so separated, that, should one be on fire, the flames would not be able to reach the next. The great town of the Wanketzens is only about two days' journey north of it. I would have visited Makkabba had I had beads, which are the only present valued by an African prince.

"I have never witnessed in Africa any thing like what I have seen here. When I was standing amid the heathen multitude, preaching the Great Salvation, and saw the lanes of the towns thronged with crowds coming to hear the word of God, I was ready to adopt the words of Jesus at Jacob's well, 'Lift up your eyes, and behold the fields are already white to the harvest; and where are the labourers, the holy men of God in Britain, who have given themselves soul and body to Christ? The princes of Ethiopia are crying, like the man of Macedonia, 'COME OVER AND HELP US!' Let the cry reverberate from east to west, and from north to south—let it reach England, and it shall not be heard in vain; for some will come over 'to the help of the Lord, to the help of the Lord against the mighty.'

"I was only two days in this town, on account of the approach of the invaders. I left it with regret, and with a promise soon to return. After preaching to the wandering tribes on the road, I reached home on the 8th of April."

A more recent letter from Messrs. Hamilton and Moffat, adds the following intelligence.—

"On our arrival at this station, New Lattakoo, we were instantly surrounded by the noisy multitude, who seemed eager to manifest their joy at our return. The kindness shewn to Peclu and Teysho by his Excellency the Governor, and also by some of the respectable inhabitants of the Cape, cannot but

have a considerable influence on their minds. They could not view the wonders of science and art, and the advantages they confer on almost every member of society, without contrasting these with their own puerile advances in every part of domestic economy. Probably, when Peclu comes to have the reins of government in his own hands, he may be induced to correct some of the inconsistencies of their system, which tend to check the increase of knowledge and improvement, and keep the weaker sex in a state of comparative slavery. We have reason to hope that they will be led to view their White neighbours in a more respectable light, and be convinced that we are not come here to live on them, but to suffer for their sakes.

"Since my return, brother Hamilton and I settled with Mateebe about the ground on which we intend to fix the new station, and spent three days on the spot, planning the ground for the buildings, and marking out the course of the canal.

"As it regards our labours, we continue to hope that our apparently fruitless efforts will be eventually crowned with success. At present there seems little probability of our old friends the Mantatees paying us a second visit.

"The Caffres have lately manifested a strong desire of instruction. One of the chiefs sent two of his sons, very fine boys, to our missionary station at Theopolis, requesting that they might be received into the institution, and instructed with the other children in the schools. He also sent some cattle with them, to defray the expense of their board and education. His messenger was charged to say to our missionary, that he would part with all he possessed to obtain a missionary at his kraal, or to be allowed to come with his family, and reside on one of our settlements."

## SCOTTISH MISSIONARY SOCIETY.

THE last Report gives the following intelligence relative to the Society's mission at Astrachan.

"In the preceding Report, it was stated that Messrs. Glen and M'Pherson had directed their attention to the Persians resident in Astrachan; but that their reception, though friendly at first, had afterwards become extremely unfavourable. Discouraged by this, and other circumstances, particularly by the inauspicious aspect which missionary operations had at that period assumed in the Russian empire, the Missionaries were ready to faint, and some of them actually requested permission to return to their native land; when an event occurred which revived their drooping spirits, and gave new energy to their exertions. This was the conversion to Christianity of a young man named Mirza Mohammed Ali, of whose history it may not be uninteresting to give some detail. This young Persian is the only surviving son of Hagi Kasem Bek, a venerable old man, who is descended from one of the principal families in Derbent, and who, until within these few years, held the office of chief kazy, or judge, in that city. Having, on grounds which are not well understood, been accused and convicted of treason, the old man had all his property confiscated, by orders of the Governor-general of Georgia, and was sent, with some other prisoners, to Astrachan. Some months after their arrival, the Governor ordered them all to be sent further into the interior; but the aged Hagi having procured a certificate from a physician, that, owing to sickness, it was impossible for him to perform the journey, was allowed to remain at Astrachan, while his fellow-prisoners were moved to the distance of three hundred versts from that city. Feeling himself lonely in his present situation, he wrote to his son, Mohammed Ali, at Derbent, to come and be the

companion of his exile, a request with which the young man immediately complied. As the Hagi had previously been acquainted with the Missionaries, the son, after his arrival, frequently visited them, and was employed in giving some of them lessons in Turkish and Arabic. Frequent discussions took place between him and his pupils on the subject of religion; but he at first firmly opposed every thing that was said concerning the Gospel. He even at times became quite angry, and gave vent to his feelings in blasphemous expressions against the Redeemer; yet still there appeared a marked difference between him and most other Mohammedans; and within a few days after such ebullitions of passion, he would again renew his inquiries, and endeavour to provoke discussion. Having at length appeared to become a serious inquirer after truth, he was with Mr. M'Pherson and Dr. Ross every day; and these two employed themselves, the one in building him up, the other in pulling him down;—the former in shewing him the way of God more perfectly, and endeavouring to bring the truth home to his conscience; the latter in pointing out to him the inconsistencies of the Koran, and in comparing the system of religion which it contains with that revealed in the New Testament. He now appeared to be deeply impressed with a sense of his sinfulness and misery: he could not even sleep at night, so keenly did he feel the convictions of a wounded spirit; but after some time, he obtained peace to his conscience through the application, it is hoped, of the peace-speaking blood of Jesus. His father, as may naturally be supposed, was much affected with his apostacy; sometimes he appeared to yearn over him with the tenderness of a parent's heart; at other times he treated him with the utmost severity. One day, having assembled a number of the Persians, he re-

quired him, in the presence of them all, to renounce the new opinions he had embraced; and when Mohammed Ali refused to do so, the old man, in a great passion, sent for the Persian consul, and told his son that, unless he recanted, he would get him bound hand and foot, and sent to the police. 'Father, replied Mohammed, 'I cannot recant: my feelings would induce me to become a Mohammedan; but my conscience will not permit me.' Here his father reminded him that all their controversies about matters of faith were determined by the sword. 'A sure proof,' replied Mohammed, 'that your religion is not of God; for God does not need such carnal weapons to decide matters of faith.' His father, full of rage, ordered the servant not to give him a particle of food, nor even to allow him to dip his fingers in the saucedish with him, as he was unclean. Mohammed Ali had accordingly to go to bed fasting; but about eleven o'clock, his father, who had been out on business, returned, and coming to his bed side, gently awoke him: 'My son,' said he, 'you see I am an old man: have compassion on my white beard; do not grieve me by becoming an infidel.' 'Father,' replied the young man, 'you are my parent, and it is my duty to obey you in every thing; but why should you demand of me that obedience which I owe to God only? In this one thing I cannot obey you.'

"Mohammed Ali continued to visit the Missionaries daily; but as, for two successive days, he did not as usual make his appearance, they became anxious for his personal safety. They therefore dispatched a person to the Hagi, with a message that they wished immediately to see his son. The messenger saw Mohammed Ali; but the father returned for answer, that he could not come to them; and that, as the great fast of Ramadan was approaching, it was necessary for him to stay at home, and read the Koran. It

afterwards appeared that he was confined as a prisoner by his father; that he had been severely beaten, and was left in a great measure without any food. Conceiving it to be their duty to adopt some means for his protection, the Missionaries called next day on the Hagi, and, after some previous conversation, stated to him that they would have immediately applied to the Governor to protect his son, but that, in order to save him trouble, they had come first to him. The father, in a rage, declared, that neither the Governor nor the Emperor could interfere in a case like the present; that he had power not only to imprison his son, to beat, and to starve him, but even, according to the Mohammedan law, to put him to death. They therefore applied to the Governor to protect Mohammed Ali from the rage of his enemies; and, in consequence of this, he was brought the same evening, by the police master, to the mission-house. On being asked respecting the state of his mind during the time he was confined by his father, he said, that, notwithstanding all the wrangling and abuse to which he had been exposed, he felt quite peaceful and happy. The meekness with which he bore the ill usage of the Persians who came to argue with him, was also a pleasing proof of the influence of Divine truth on his heart, and was calculated to make a powerful impression on the minds of his countrymen."

Mohammed Ali having been thus safely lodged in the mission-house by the civil authorities, the anxiety of the Missionaries, with respect to him, was for the present relieved; but their alarm was speedily revived by the interference of the Archbishop of Astrachan, who wished that he should be placed under the charge of a Russian priest, with a view to his being baptized in the Greek Church. The Missionaries represented to the Archbishop the privileges which had been conferred by his Imperial Majesty on the Scottish colony at Karass; and it

was finally settled that their right to baptize him should be referred to the Emperor; and that, in the meanwhile, he should be allowed to remain under their care. Mohammed Ali accordingly addressed a petition to his Imperial Majesty, begging that he might be allowed to receive baptism from those who had been the instruments of his conversion to the Christian faith. With this petition the Emperor readily complied, and he was accordingly baptized by the Missionaries with much solemnity. The mission chapel, and the school-room contiguous to it, were, on this occasion, crowded with the natives of at least seven different countries; Persians, Tartars, Russians, Armenians, English, French, and Germans. The service was conducted in three languages; Persian, Turkish, and English; and the impression which was made on such of the audience as understood it, appeared to be uncommonly animating, while, in the looks of those who did not understand it, there was something indicative of the lively interest which they felt in the sacred services of the day.

"After Mohammed Ali had been taken from his father, the Missionaries were apprehensive that the Persians would be so enraged that they would neither come near them nor admit of their visiting them at their own houses. These fears, were however, happily disappointed. Numbers of the Persians daily visited Mohammed Ali himself, for the purpose of conversing with him as to the change which had taken

place in his views, and some of them to reason with him relative to it. All of them were friendly, and spoke in as mild a manner as if nothing strange had happened. These opportunities were not lost by Mohammed Ali. He stated to them clearly his own views of the Christian religion, and his reasons for embracing it; and, as occasion required, he pointed out to them the futility of that foundation on which they were building their hopes for eternity. He made no distinction between the rich and poor among his visitors, and appeared greatly interested while speaking to them of the wonders of salvation. Messrs. Glen and M'Pherson, at the same time made frequent visits to the Persians, and were often visited by them in return. Some of them appeared to be candid inquirers, and several of them seemed to be seriously concerned about their souls. More than one of them appeared prepared to renounce, without delay, the delusions of Mohammedanism, and to make an open profession of Christianity. From the manner in which some of them spoke and acted, the Missionaries entertained the most pleasing hopes of their conversion, and earnestly expected that in a short time they would be added to their little church. It is not easy in short to conceive any thing more delightful and encouraging than the interviews of the Missionaries with the Persians; but the pleasing anticipations to which they gave birth have not yet been realized."

#### AMERICAN BOARD OF MISSIONS.

THE Board have now five missionaries in the Mediterranean. Of these missionaries, Mr. Temple is in Malta; the other four are in Syria. From journals transmitted to the Board, and others to the Bible Society of Malta, we extract the following *memoranda* relative to their proceedings in Egypt. On a future occasion we hope to give some in-

CHRIST. OBSERV. APR.

teresting extracts from their tour in Palestine and Syria.

"At *Alexandria* we went together to the tomb of our dear departed brother Parsons. We knelt on the stone that covers his grave; each successively offered up a prayer, giving thanks for the grace bestowed on him, and for the good which he was enabled to do while

he lived ; and praying that we might be excited to renewed diligence in our Master's work, and fitted to die as our brother died ; and supplicating a blessing on his far-distant relatives. We then sung a funeral anthem, taken from ' the Martyr of Antioch ' by the Rev. H. H. Milman—

' Brother, thou art gone before us,  
And thy saintly soul is down,  
Where tears are wiped from every eye,  
And sorrow is unknown.'

" We visited the Coptic convent. The priest told us that there are only thirteen Coptic families in Alexandria. We inquired about their time of beginning and manner of keeping the Sabbath : he said that they begin it when they rise in the morning, and spend it in prayer and religious exercises. They believe that infants who are baptized will be saved, and that those who are not will perish. The man who sins after baptism must confess to the priest, and receive the communion, which is the body and blood of Christ, and he will be forgiven. We inquired whether they approve of giving the Bible to all the people. He replied, ' Certainly ; for all Christians—Copts, Abyssinians Catholics, Greeks—all have but one Bible. On parting, we gave him an Arabic Genesis, an extract from Grotius on the Truth of Christianity, and a Homily on Reading the Scriptures.

" Dr. Marpurgo, the Jewish physician, told us that there is much talk about us in the town. The Catholic priests are violent against us, and are not willing that we should either preach or distribute the Scriptures ; but the people are generally in our favour.

" We had taken lodgings in the house of a Jew, opened our boxes of sacred books, and began to distribute them : many came to our apartments to purchase. Sometimes we went abroad, with books under our arms, and sold them in the streets and in the shops : we also employed a man to go about the town and sell for us. During a residence of ten

days we distributed seventy copies gratis, and sold 100 for 440 piastres, with 1000 tracts. Several interesting circumstances occurred. The principal officer of the customs requested copies of the different books : we accordingly waited on him the next day, and gave him a New-Testament, a Psalter, and a copy of Genesis, which he received very favourably. A few Mussulmans purchased copies of Genesis, and to a few others we gave gratis. To Jews we sold a few copies of the Bible and of the New Testament, in Hebrew, French, and Italian. We distributed, however, principally among nominal Christians. The master of a very interesting school purchased fifteen Testaments for the use of his scholars, and we made him a present of fifteen more for the same purpose. A Catholic-Armenian priest called on us, and received very readily an Armenian Bible. Among other applicants for the word of God was a Catholic from Bethlehem, the birth-place of our Saviour. The Greeks, as usual, received the New-Testament readily ; but they always ask for the Old as well as for a better translation of the New.

" At *Rosetta* we first visited the Greek convent : it is a large building, but only one priest now resides in it, nor is there any other in *Rosetta* : he told us, that there are at present not above ten or twelve Greeks residing in the town—nearly that number called on us for Testaments. From the Greek we went to the Coptic convent : there are two priests in it, both of whom are married. Adjoining this convent was a Coptic school of thirteen boys. We went next, accompanied by the Coptic priests, to the Jewish synagogue : two or three Jews were present ; and the great subject of Christianity was discussed with a Jew in the synagogue. One of the Copts shewed us an Arabic Bible, which he bought of Mr. Belzoni. We remained in *Rosetta* only two days ; during which time we gave away six copies of the Scriptures and sold thirty.

"On the passage from Rosetta to Caïro, there was an eclipse of the moon. The moons disk was completely obscured for an hour and thirty seven-minutes. The Arabs were dreadfully alarmed. We could hear nothing but the screams and prayers of men, women, and children. They supposed it denoted a revolution, and was in consequence of the pacha's oppressing the Arabs, and taking so much money from them.

"At Caïro, we received from Mr. Salt, the Consul-General, and from Mr. Lee, all those encouraging attentions, which their previous good offices in favour of the Bible Society had given us ground to hope for. In the benevolent efforts of these gentlemen, we see how greatly consuls, merchants, and travellers in foreign countries, have it in their power to assist in the distribution of the Scriptures. Mr. Salt's dragoman has sold 117 of different kinds for 723½ piastres, which he paid to Mr. Fisk. It is gratifying to see the work thus advancing, when none of the public agents of the Society are in the country. It shews that such a demand exists for the Scriptures, as requires a constant supply.

"We remained in Caïro only one week ; but, during that time, we gave away sixty-two copies of the Scriptures, and sold seventy-seven. In this instance, the proportion of copies distributed gratis is unusually large. This remains to be explained. We in reality gave away only twelve in Caïro ; but we gave also fifty to Mr. Warton, an English gentleman, with whom we formed a very interesting acquaintance at Caïro, and who was going to Persia : these fifty were Hebrew New Testaments, and the Testament and Genesis in Arabic, designed for gratuitous distribution in Persia, and between here and there among the Jews and Mussulmans. Mr. Warton has already been several years in Persia, and has given several copies to Mussulmen : he was very glad to receive this supply.

"The Directors of the Pacha's Institute shewed us the printing establishment. When Mr. Fisk visited this establishment last year, he found them setting the types to reprint a tract which he had given away a few days before. It was an account of the system of Mutual Education, prepared in Arabic by Professor Macbride of Oxford. The superintendant of the press now told us that 100 copies were printed, which the pacha had given to his friends.

"When we arrived at Caïro, we intended going thence to Suez and Mount Sinai ; but, learning that there were some disturbance in that quarter, we relinquished that part of our plan, and resolved on a journey into upper Egypt. We embarked in a small boat ; committing our past labours and future proceedings to the Divine blessing.

"At Minie we visited the bishop. Our way to his house was through a dirty narrow lane, and all the people whom we saw looked miserably. Though so old, he can see to read even small print without glasses. He shewed us several Arabic and Coptic books, all manuscripts, except an Arabic Bible. We inquired where he obtained that : he said, 'A friend, like yourselves, brought it to us.' This was no doubt Mr. Jowett, who, during his journey into Upper Egypt, four years ago, distributed upwards of twenty Arabic Bibles, all that he had with him. We offered to purchase some of the manuscripts, but he refused. We shewed him several of our books, and offered them as a present ; but he said they had an abundance of books already. When we were about taking our leave, he invited us to remain and dine with him, which we did. It was interesting to see the simplicity of his fare. Of liquor there was only one kind, the water of the Nile ; and we all drank from the same brown earthen jug.

"Bladia.—This place consists almost entirely of Copts. On entering the village we saw a boy with

a book in his hand, reading—went up to him, and discovered a man sitting at the door of a mud hovel, with a long reed in his hand, which he was swinging over the heads of twenty-six children, all engaged in writing Arabic and Coptic on plates of tin. This was a Coptic school.

*“Siout.”*—This is the seat of government for Upper Egypt. There are twelve priests here, and one church. There are schools for boys, but girls are never taught to read. One of the priests gave us his opinion, that there are 300 or 400 Coptic houses in Siout. The bishop received us very kindly. We gave him a New Testament, a Psalter, and a Genesis; and he sent three priests to take books to sell, while we are gone to Thebes. They took fifty Testaments.

*“Abutig.”*—We called on the Koumas, or head priest, who is here at present in the bishop’s place, and sold a few books. Several Copts came afterwards to the boat, and purchased. We left five Testaments and five copies of Genesis with a young man, to be sold during our absence.

*“Akmin.”*—This is a considerable town, on the east bank. We took some books and went to the Coptic church. We saw the koumas, an old man, who immediately purchased some of our books. We sat down at the door of the church, and offered our books for sale to those who were present. The information was soon circulated, and others came to purchase: we were obliged to go to the boat repeatedly for more book. The koumas sat by our side most of the afternoon, and assisted us. Some of the other priests were also present, encouraging the people to buy. Before nine o’clock in the evening, we had given away nine books, and sold ninety.

“When we awoke in the morning, we found a crowd of Copts waiting round our boat, to buy the Scriptures and tracts. The koumas and some of the priests who were present bought additional co-

pies and assisted in selling. Before ten, we gave away and sold forty-seven for 173 piastres; making the whole number sold in Akmin 137, for 497 piastres; besides eleven given gratis, and tracts for twelve piastres,—all accomplished in less than twenty-four hours. Here was a scene on which our minds dwelt with a degree of satisfaction not easily expressed. It was highly gratifying to see the priests so zealously stirring up the people to purchase the word of God. May a Divine blessing accompany the books distributed, and rest on the priests and the people who received them!

*“Negade.”*—The greater part of the inhabitants are Copts. A priest named Antonia invited us to his house: he had an Arabic Bible, which he received from Mr. Jowet, whose name he remembered. He said he had read the whole of it, and was much pleased with it.

“At Thebes we spent five days. Most of this time was occupied in visiting the temples of Luxor and Carnac, on the east; and, on the west, those of Medinal Abu, of Memnon, and of Isis, the colossal statues of Mennon, the tombs of the kings and the grottos of Necropolis.

“About thirty miles above Thebes is Esne, a large town, and the see of a Coptic Bishop: most of its inhabitants are said to be Copts. We contemplated going thither; but, finding that all our books are likely to be disposed of before we reach Cairo, and being in haste on account of the season, we concluded to relinquish this part of our journey. Beyond Esne there are no Christians, except a few at Edsou. There are, indeed a number of Copts now employed by the pacha at Assouan, and we have heard that they are erecting a church there.

“On the morning of the Sabbath which we spent at Thebes, we read the Scriptures in the Romaic to our servant, and gave him religious instruction. We then spent some time in social worship.

"On our return down the Nile to Cairo, we came to *Kene*. Taking books with us, as usual, we went into the town, and inquired first for Mällem Boulus, who is mentioned in Mr. Jowett's 'Researches.' He looked at the books, kissed them, bought several, and assisted us in selling to others. He told us there were about 1500 houses in *Kene*, of which 150 or 200 are Coptic. They have neither a priest nor a church in *Kene*, but go for public worship to Goos, a village three or four hours distant, where are also many Copts. Within four hours after our arrival, we sold seventeen Testaments and fourteen copies of Genesis, for 114 piastres. We have reason to speak very highly of the attentions which we received from Mällem Boulus, and of the part that he acted in regard to the sale of the books; and it gave us the highest pleasure to find among the people such a desire to possess the word of God. While we were with Mällem Boulus, another Mällem came in, who teaches a school of thirty boys; to him we gave five copies of Genesis, to be given as premiums to such of his pupils as make the most rapid progress in their learning.

"*Haou*.—In returning to our boat we met with a priest from Hou, or Haou, who bought a Testament and a copy of Genesis, at a very low price.

"*Girge*.—We awoke, on the 10th of March, in sight of the high minarets of *Girge*. Went first to pay our respects to the bishop, and were conducted to his house through a narrow dark avenue. He was asleep, but the koumas received us very kindly. The apartments were entirely without furniture, except a mat of reeds spread on the floor, on which he sat; but they were cleaner than the rooms in which we have usually been received by the Coptic clergy. After waiting a-while, the bishop awoke, and we were invited into his presence. He was on the roof of the house, reclining on the bed on which he had been sleeping.

He was in feeble health, as might be expected from his age, which is ninety years. For thirty-one years he has been bishop of this diocese. The koumas told us, that there are in Egypt twelve bishoprics; two east of the Nile, and ten west of it. The whole number of Coptic priests we estimated at 230 or 240: but others set it much higher. The reason he assigns why the number of bishoprics is so small, is the poverty and tribulation which the Christians are now in. They are indeed in bondage. We dined with the koumas: the dinner consisted of boiled eggs, bread, and honey. We had but three Arabic Testaments remaining; one we gave to the bishop, the koumas bought one, and the third was immediately sold. We sold also seventeen copies of Genesis. The koumas told us, that *Girge* contains 300 or 320 Coptic houses. Besides the bishop and koumas, there are five other priests, and there are three churches.

"At *Girge* we received a letter from Mr. Salt, requesting us, in the name of the pacha, but in a very kind manner, to forbear arguing on points of religious belief with Mussulmans. The letter implies that there is no impediment whatever on the part of the Mussulmans or of the government to the distribution of the Scriptures, or to missionary labours, except among Mussulmans themselves; and that the need of caution, at the present moment, arises, in part at least, from the present political state of Turkey. Here, then, is a wide and promising field actually laid open before us, for labours among nominal Christians and Jews. It seems improper to cause it to be shut against us, by attempting to force open a door, which Providence seems to have closed against us. Still, opportunities may occasionally occur of giving the Scriptures to Mussulmans, and of speaking to them about Christianity. Now and then, we meet one who has travelled in Europe, or who reads European books, who is

liberal and tolerant in his ideas. To such persons, and to our teachers, and to men of letters with whom we become acquainted, we may speak of the Son of God, and give them the Gospel. Mussulmans, also, come sometimes to purchase the Scriptures of their own accord. By enlightening and reforming nominal Christians in Turkey, we are preparing the way; and raising up agents to bear a part when the way shall be prepared, in convincing the followers of the False Prophet of their errors, and teaching them the truth. 'Lord, teach us the way in which we should walk, for we lift up our souls unto Thee!'

"*Tahta* is half-an-hour west of the river. We called first at the Catholic convent, where we were very kindly received by a Missionary of the Propaganda, who has been here eight years, and has under him about 500 Coptic Catholics. We gave him an Italian Bible, which he accepted with many thanks; and gave us, in return, one of his Arabic sermons in manuscript. There are four Catholic establishments in Upper Egypt; namely, at *Tahta*, *Farshiout*, *Akmim*, and *Girge*. There have been others at *Negade*, &c.; but they are now destroyed. We went, next morning, among the Copts, found two priests, and learned that there is a third in the village, and about 100 Coptic houses, and three schools for boys. We cannot learn that girls are ever sent to school among the Copts, or taught to read at home. To the Copts we sold ten copies of Genesis.

"*Siout*.—We waited on the bishop. We had the happiness to learn that all the fifty Testaments which we had left were sold, and that more were wanted. One person inquired whether we should come that way again with books. Another offered four piastres for a Psalter, if we had one remaining. We sold to the priests all the copies of Genesis that we had on hand; and thus found

ourselves, a long way from our journey's end, entirely without books for distribution.

"*Between Minie and Caïro*.—

Here are several convents and villages, at which we intended to stop on our return; but, having distributed all our books, and being in haste, we passed by them all.

"*Caïro*.—After an absence of forty-six days, we arrived at Caïro on the 23d of March. Our expenses have amounted to about thirty dollars each. We sold, in Arabic, 211 Testaments, 127 Genesis, and 7 Psalters; and gave away 10 Testaments, 45 Genesis, and 1 Psalter. In other languages, we have sold 4 and given away 5 Testaments and Bibles. We have also distributed 250 tracts.

"We ought to have mentioned, that, before leaving Caïro, we waited on the Coptic patriarch, and presented him with some of our books, and that he gave us a very friendly letter to the bishops and priests of Upper Egypt. We now feel authorised to say, that the Coptic Church has lifted up its voice in favour of the Bible Society, and of the distribution of the Scriptures. The patriarch, the bishops, the priests, and the people, call to the Bible Society, and say, 'Help us.' This language expresses not merely their necessities, but their wishes also. They have no press, and are not likely to have any at present. They have among them a few, though but very few copies of the Bible, or some parts of it, printed at Rome: in our travels we have found but two. They must remain destitute, or manuscripts must be multiplied, or the Bible Society must supply them. We have never yet heard a Copt's voice raised against the Bible Society, or the distribution of its books. They have almost every where, inquired eagerly for the whole Bible: the Psalter also is in great demand."

## AMERICAN JEWS' SOCIETY.

THIS Society was formed in February 1820, in New York; and was incorporated by the Legislature of that State in April following. The object of the Society is—to invite and receive from any part of the world, such Jews as already profess the Christian religion, or are desirous of receiving Christian instruction—to form them into a settlement—and to furnish them with the ordinances of religion, and with employment in the settlement, principally in agricultural and mechanical operations. The members of the settlement are to be considered as a band of brethren, governed by the laws of the Divine Redeemer, and associated together for the purpose of aiding one another in the concerns of the life that now is, and of that which is to come. Distinct funds will be received and applied by the Directors, for the education and employment of Jewish Missionaries, and for distributing among the Jews the Hebrew New Testament and other religious publications.

The late Elias Boudinot, LL.D. was the first president of the Society; and, at his decease, bequeathed to it 1000 dollars.

A large mansion, with three acres of land, a few miles from New York, has been rented, as an asylum for such Jews as may emigrate to America. Here they will be united as one family; and from this place they may remove, at their option, to the Agricultural Settlement when formed, or engage elsewhere under the auspices of the Board.

Intelligence of the Society's design having reached Germany, Count Von Der Recke, a German nobleman, who had conceived, and

in part executed, the design of establishing near the Rhine, a colony of Christian Jews, commissioned David Jadownisky, a converted Rabbi, to visit the United States for the purpose of obtaining the co-operation and assistance of the Society. This proffered co-operation was thankfully accepted; and Count Von Der Recke has been requested to act as the agent of the Board in Germany, in communicating information respecting its plans—ascertaining the names, numbers, and circumstances of the Jews who may wish to come to the settlement—forming societies to defray the expenses of the emigrants in coming to America—and, generally, calling the attention of the public in Germany to the objects of the Society.

Mr. Jadownisky is now at the Theological Seminary at Princeton, under preparation as a missionary to his brethren. Mr. Simon, Mr. Primker, and Mr. Zadig, all converts from Judaism, have arrived at New York from Germany. Mrs. Simon is a Scottish lady, devoted to the temporal and spiritual interests of the Jews: her husband and herself have visited America on their own pecuniary resources, in order to co-operate with the Society. The Rev. J. S. C. F. Frey, has been actively engaged in promoting the objects of the Society. The whole number of Auxiliary Societies is 213. A small monthly publication is issued by the Board, entitled "Israel's Advocate." There are three institutions in the United States, which are independent of the Society, but are co-operating towards the same ends; the Female Societies of Boston and Portland, and the Portland Society.

## AFRICAN INSTITUTION.

THE Eighteenth Report of the African Institution details the intelligence respecting the state of the Foreign Slave-Trade, to the date of

the Society's last annual meeting.—At the very close of the preceding session, a large mass of papers on the subject had been laid before Parlia-

ment ; and the Directors have compressed into a brief space the most material parts of the information which these papers convey, combining with it such fresh intelligence as had reached them.

*Netherlands.*—The preceding Report contained an additional treaty, signed at Brussels on the 31st of December 1822, for more effectually suppressing the Dutch Slave Trade. Its provisions give to our cruisers a right of seizing Dutch ships, not only when they have slaves actually on board, or when they have landed them in order to elude capture, but when they are found, within certain limits with an outfit and equipment which shew them to be *intended* for the Slave Trade. We regret, however, to learn that on neither side of the Atlantic had the Dutch functionaries exhibited a resolution to suppress the traffic. Mr. Lefroy the British commissioner complains that he “could not perceive in any of the Surinam officers of his Netherlands Majesty, either civil or military, the slightest appearance of any peremptory orders having been issued from the mother country in the *bonâ fida* spirit of the treaty. So far,” he says, “from cordially co-operating with me, if any good has been effected since I have been here, it has been effected only by the most irksome and continuous extra-judicial importunity on my part, which ought not to have been necessary, and the utmost expense possible of trouble and expostulation to your lordship and his Majesty’s ambassador in Holland.” A proposal for a registry of slaves in Surinam, was received with coldness, and, in fact, wholly eluded.

*Spain.*—It is now made the law of Spain, that all captains, masters, and pilots of Spanish vessels, who purchase Negroes on the coast of Africa, or introduce them into any part of the Spanish monarchy, or are found with slaves on board their vessels, shall lose their vessels, and be sentenced to ten years’ hard labour on the public works. It is

to be regretted that these penalties do not extend to all Spanish subjects engaged in the Slave Trade, as principals or agents. The letters of the British Commissioners at the Havannah, however, clearly shew, that notwithstanding this law, nothing had been effectually done to prevent the importation of slaves into the island of Cuba. The importation of slaves into that island was chiefly effected under the French and Portuguese flags. But, notwithstanding the risk attending it, and the penal inflictions denounced against it, the Spanish flag also is still employed in this proscribed traffic ; and in proportion to the risks, the desperate audacity of the criminals appears to have increased. They proceed strongly armed, to carry on their work of rapine and blood on the coast ; and some of them have not been captured without a severe conflict with the British boats, attended by the loss of lives, and involving all the guilt of murder and piracy.

The records of the Mixed Commission Court of Sierra Leone, during the year 1822, exhibit six cases of Spanish ships condemned for slave trading. In addition to these, the Sierra Leone Gazette specifies several Spanish slave-ships which had been detained by his Majesty’s cruisers in 1823 ; and several more, evidently the property of Spaniards, but which were protected from capture by the French flag. One of these cases is thus alluded to in the Sierra Leone Gazette of the 11th Oct. 1823 :—

“In our last we mentioned, that a Spanish vessel, under French colours, was purchasing slaves at Shebar. With the deepest feelings of horror and pain we now have to acquaint our readers, that we have since received information that her anchoring off Shebar has been followed with the usual scenes of blood, inseparable from such a criminal traffic. The natives who reside about forty miles in the interior (the Cossous,) being anxious to open a

communication with the sea, in order to receive rum, powder, or muskets, on *easy terms*, have accordingly moved down in large numbers, carrying fire and devastation with them. Eight villages have been destroyed: the peaceable inhabitants who did not perish in the ferocious attacks, have been made slaves; and such as were fit for market were bartered and sold to the European villain who commands the vessel, who styles himself, sometimes Monsieur Jonquille, at other times Don Jonquillo." This person, it is added, has, within eighteen months, by means of this nefarious association of the French flag with Spanish interests, shipped off five cargoes from the same spot.

*Portugal.*—During the year 1822 thirteen Portuguese slave-ships, having on board upwards of 1700 slaves, were condemned at Sierra Leone, for trading in slaves north of the Line. Some of the cases involved perjuries without end, and atrocities of the most outrageous and revolting kind, and implicated in the guilt attending them Portuguese functionaries on the coast of Africa of the very highest class; and all of the cases afforded proofs of the most reprehensible disregard, on the part of the Brazilian authorities to the stipulations of the treaties with this country. These public officers appear to have concurred with the contrabandists, in giving fictitious names to places north of the Line, borrowed from places south of the line, for the purpose of deceiving the British cruizers and the Mixed Commission Courts. In the case of one vessel, the *Conde de Villa Flor*, taken with 172 slaves on board, it was fully proved, "that the governor of Bissao was himself an interested participator in the illegal embarkation of slaves, a certain number of the slaves being his property; some of them being entered in the memoranda as shipped and received from his official residence,—as if all decency was cast off

from the government of the settlement." Such is the strong, but most appropriate, language of the Judge of the mixed Commission Court. The examinations in this case develop the most complicated tissue of fraudulent expedients for defeating the ends of justice. This vessel had already made several very successful and gainful voyages under the shelter of these ingenious expedients.

The Directors mention also the following case:—The Portuguese schooner-boat, *San Jose Xalaca*, belonging to a lady of Prince's Island, the daughter of Gomez, formerly the governor and still a member of the governing Junta of that island, though only of the burden of seven tons, was sent to Calabar for slaves. Thirty slaves were purchased, and, having been put on board the boat, it made sail for Prince's Island. But the voyage proved tedious; provisions began to fail, and the allowance of food was reduced to one yam daily for two slaves. At last the provisions and water wholly failed. Ten slaves perished; and the whole must have shared their fate, had not the vessel got back to Calabar, after having been six weeks at sea. The surviving slaves were in the most deplorable state of emaciation and wretchedness. Nor was this to be wondered at; for, besides their privations, they were manacled together, and cooped up in a vessel of only seven tons burthen; having no shelter but what could be afforded by the space between the water casks and the deck, a space of seven inches!

Our Government made use of these and other circumstances, to press upon Portugal, with an earnestness that does the highest credit to its zeal in this cause, the necessity of a more vigorous enforcement of her own laws, and of her treaties with this country; but apparently with little effect.

On the separation of Brazil from the mother country, Mr. Canning lost no time in representing to the Portuguese government, that there

could now remain no pretence for refusing entirely to abolish the Slave Trade. To this application, however, the most peremptory negative was given; and a threat was even held out, that, if Great Britain should proceed on this principle, Portugal would at once consider all her treaties with Great Britain as null and void.

It appears that in the year 1822, 28,246 slaves were imported into Rio de Janeiro alone, from the coast of Africa. The number embarked had been 31,240,—3,484 having died on the passage. In one vessel, containing 492 slaves, 194 had died; in another, containing 631, 213 had died; in a third, containing 418, 215 had died, &c. &c. The number imported into Bahia, in the same year, was upwards of 8000.

*France.*—The largest chapter in this calamitous detail is devoted to France. The remonstrances to that power had been frequently and urgently, but unavailingly, renewed by Sir Charles Stuart, our late minister at Paris. On the 7th of April 1822, he thus addressed the Count de Villele: "A succession of fresh outrages renders it again my duty to observe to your Excellency, that the pledge given to his Britannic Majesty by the king of France, for the effectual abolition of the Slave Trade, remains unredeemed. The official advices received by his Britannic Majesty's Government from Sierra Leone, prove that this detestable traffic still exists in full activity on the African coast, covered and protected by the flag of France."—Sir Charles Stuart, after adding various specific proofs on different parts of the coast, remarks: "There seems, indeed, to be scarcely a spot on that coast, which does not shew traces of the Slave Trade, with all its attendant horrors; for, the arrival of a slave ship in many of the rivers on the Windward Coast being the signal for war between the natives, the hamlets of the weaker party are burnt, and the miserable survivors carried and

sold to the slave traders. It is clearly ascertained, by inquiries made on the spot, and on the adjacent coast, by his Majesty's cruisers, that the number of slave cargoes taken out of the river Bonny, in the preceding year, amounted actually to one hundred and ninety; and a similar return from the Calabar, for the like period, made a total, for that river alone, of one hundred and sixty-two."

Similar remonstrances were subsequently made; and, in particular, the remarkable fact was pointed out to the French government, that, notwithstanding all the professions that had been made of a desire to repress the Slave Trade, the Commodore Mauduit Du Plessis, commanding the French naval force on the coast of Africa, had declared that he had no instructions from his superiors which authorized him to seize any French vessels, though manifestly intended for the Slave Trade, which had not slaves actually on board. The replies of the French minister to these remonstrances are any thing but satisfactory. No one, however, can doubt for a moment, that it is completely in the power of the French government to put an end to the Slave Trade if it pleases; but while the penalties attached to it are merely pecuniary, no degree of vigilance on the part of public functionaries can prevent its being carried on, so long as the profits will pay for insurance. If a law were passed, as has been already often, though most unavailingly, remarked, inflicting a disgraceful punishment—as the brand, or the galleys—on all who are in any way concerned in the traffic, and if adequate rewards were given to informers and seizors, there is little doubt that in France, as in England, its suppression would be to a great degree effected. Notwithstanding this disgraceful apathy of the French government, the Directors mention with the most lively satisfaction, that the subject begins to excite an interest in France. About two

years before this Report was drawn up, a Committee was instituted in Paris for the Abolition of the Slave Trade, consisting of many distinguished individuals. Their proceedings have been marked by an enlightened zeal; and they have been employed in diffusing such information as was likely to awaken a more extensive feeling in favour of the African cause. In addition to this, they had offered a prize of one thousand francs for the best work on the Abolition of the Slave Trade, considered particularly as it regards the interests of France. The Royal Institution of France, also had offered a prize for the best poem on the subject of the Abolition of the Slave Trade.

*Sweden.*—An instance of a vessel found trading under the Swedish flag, on the African coast, led to a correspondence with the Swedish government, which had produced a most satisfactory ordinance against the traffic in slaves.

*The United States.*—The various negotiations which this Government had entered into with the Government of the United States, terminated in a treaty by which the high contracting parties mutually bound themselves to treat slave-trading by any of their subjects, under any flag, or in any part of the world, as piracy. It is a most gratifying circumstance, as Mr. Canning well observed, “that the two greatest maritime nations in the world should so far compromise their maritime pride, as to act together for the accomplishment of such a purpose; especially as the realization of this arrangement would probably not be the termination of its benefits. It would be felt, in all future discussions respecting the Slave Trade, that the united remonstrance of such powers would thus receive no small force, in bringing others to a common understanding with them, in support of a virtuous and beneficent confederacy for the universal Abolition of the Slave Trade.”

Having given such information as the limits of their Report would admit of, respecting the state of the Slave Trade under the different flags of France, Spain, Portugal, the Netherlands, Sweden, and the United States, the Directors next advert to some additional facts and observations.

Sir Robert Mends, in a letter to the Admiralty, dated the 26th June 1822, makes the following important observations:—“The facts which have come to my knowledge, in my opinion go far to establish this point, that the Slave Trade will never be suppressed till the right of search be freely admitted, and every ship found with slaves on board, or evidently engaged in slaving, be liable to condemnation to such ship of war as may seize her.” While the Slave Trade lasts, as a man can readily convert the person of another into cash, “with much less trouble than he could raise the hundredth part of the value by labour,” it gives rise to every sort of dissipation and licentiousness, leading the mind of the more active of the natives away from the less productive and slower pursuits of agriculture and commerce.” But, “wherever the traffic in slaves has been checked, the natives appear to have shewn a fair and reasonable desire of cultivating the natural productions of their country. Our resident officers and merchants agree in asserting, that these would be raised to any extent for which a market could be found. I presume this is as much as could be expected from any people in a state of nature.”

“I am informed it is almost impossible to credit the extent to which the Slave Trade has been carried on in the Boony; there having actually sailed from that river, between the months of July and November last year, 126 slave-vessels, eighty-six of which were French, and the other Spaniards. An immense number have already sailed this year; and I find many more are expected, and have ascer-

tained, from good authority, that they will generally be under the French flag." "Within a very short period, the ships of war on this coast have boarded forty-five vessels engaged in the Slave Trade; of which sixteen were captured, having on board 2,481 slaves. These are facts substantiated by unquestionable proofs."

"Their lordships being already acquainted with the desperate attack made by the French and Spanish slave-ships in the river Bonny, in last April, on the boats of this ship and the Myrmidon, which ended in the capture of the whole of those ships: I feel it incumbent on me to mention a combination said to be entered into, by the officers and crews of the whole of those vessels, by which they bound themselves to put to death every English officer or man belonging to the navy who might fall into their hands on the coast of Africa. This was in perfect unison with all and every thing which the slave dealing has engendered. Of a similar nature was the agreement between the Spanish captains and their seamen; the latter binding themselves *blindly to obey every order, of whatever nature it might be*, and, in case of the vessel being taken, not to receive any wages. Such is the depravity to which this Slave Trade debases the mind and the character of the desperate banditti engaged in it. These outlaws and robbers assume any flag, as best suits their purpose at the time; and would equally trample on the Lilly that protects them, as on the Crucifix which they impiously carry in their bosoms.

"It is needless, Sir, to swell this report with repeated instances of the cruelty and savage feeling to which this trade gives rise, in every shape of cool premeditated murder and shameless atrocity which avarice and a total disregard for the victims of it can suggest, as it best suits interested purposes. This has been laid before the world by writers

perfectly competent to the subject. Nor let it be supposed, that any description of it has been too animated; it is impossible it could be so. It is necessary to visit a slave-ship, to know what the trade is.

"Wherever this baneful trade exists, the civil arts of life recede, commerce disappears, and man becomes doubly ferocious. It is scarcely to be believed, that an attempt was made to blow up a vessel, with upwards of 300 slaves on board, almost all of them in irons, by her crew hanging a lighted match over the magazine, when they abandoned her in their boats, and the Iphigenia took possession of her. Were this a solitary instance of the feeling which it elicits, it ought of itself to induce every European Government to take effectual measures for its suppression; but, while succeeding years bring forward a repetition of similar deeds, varied alone in form and guilt, hypocrisy itself scarcely dares to couple the name of Christian with that of its protectors.

"In bringing this report to a close, it would afford me much real satisfaction, were I enabled, from what I have seen and heard on the coast of Africa, to hold out to their lordships any idea of the Slave Trade appearing to diminish: the reverse is, I believe the fact; for it is seen with fearless impudence establishing itself throughout immense territories, in open defiance of every restraint, particularly by the subjects of France, Spain, and Portugal, whose ships engaged in it are numerous beyond belief; and many of the former, if not the greatest part, commanded by officers of the navy, who delight in appearing in their naval uniforms when visited by the English.

"To the testimony, therefore, of those officers who have preceded me in this command, I am compelled to add my own, that the traffic in slaves has not decreased; nor do I see how it can, whilst it is supported by European protection, in

the most open and avowed manner, and defended by force of arms. Were the British ships employed on this coast for its suppression allowed to act with freedom, it would in a short time be so cut up and harassed, as not to make it worth the risk, trouble, and disappointment which would inevitably follow. But, till then, we must submit to the mortification of seeing the anxious hopes of our country on this subject disappointed, and the efforts of the navy rendered ineffectual."

The Slave Trade at the Mauritius had been kept in check by the vigilance of Commodore Nourse and Captain Moresby. Radama, the King of Madagascar, appeared to have faithfully executed his engagements with the British Government, and to have suppressed all slave-trading in his dominions. Sir Thomas Stamford Raffles had communicated to the Board some most important regulations, for the entire suppression of the Slave Trade, and the extinction of slavery itself, at Singapore. Some improvements had also been introduced into the

Slave Code of the Cape of Good Hope. The accounts received during the last year, of the state and progress of Sierra Leone, are very satisfactory. The trade of the colony appears to increase, particularly with the interior. Crime has diminished; cultivation has extended; substantial erections have been multiplied; churches have either been built or are building, in every village; religious institutions have increased; the blessings of education have been more widely diffused; and the influence of Christianity appears to prevail more and more among the inhabitants. In Columbia the great work of emancipating the slaves in that state was proceeding rapidly to its consummation. Slavery cannot endure, at the utmost, beyond the existing generation. The children born since 1818 are all born free; and, besides the effect of various other causes, which have been actively operating there to produce emancipation, the tax which was raised for that specific purpose has already effected the redemption of many adults.

#### ANTI-SLAVERY SOCIETY.

THE First Report of this Society read at a general meeting of its friends on the 25th of June, 1824, details the proceedings of the institution from the period of its formation, in January 1823, to that time. Many of the leading particulars having already appeared in our pages, we shall not give a regular abstract of the Report, but shall content ourselves with a few passages, strongly recommending to our readers a careful perusal of the whole. The speeches delivered at the public meeting, and which are subjoined to the Report, eminently deserve attention; and some of them, in addition to the important facts and arguments, with which they abound, are marked by an eloquence worthy of the momentous subject to which they refer. In allusion to the contumacious

spirit evinced by the colonies in reference to the wishes and suggestions of his Majesty's Government, the Committee remark:—

"It was no more than might have been expected, that while a chance remained of dissuading or deterring the Government from perseverance in its purposes of reform, the proprietors of slaves filling offices in the colonies would not be sparing of their objections, nor the White population in general of their clamours and alarms. And even if governors or public bodies, acting in the colonies, were perfectly well disposed to carry those reforms into effect, they would still find that the delegation of legislative power on topics so delicate, was a burden hard to be sustained. An imperative order would relieve them from embarrassment;

whilst a discretionary authority could not be exercised, in opposition to local prejudices and passions, without sacrifices of a very painful kind. The proceedings of popular meetings in some of the colonies, and the calamitous events in Demerara, too clearly illustrate the danger of such a mode of proceeding. And while this danger was obvious, it seemed no less obvious, that if the supreme power of the state had at once authoritatively prescribed the course to be pursued, there would have been no ground to apprehend any inconvenient results. To suppose that the Slaves would rebel against the Government, because it had taken measures for alleviating the rigours of their condition, would be absurd and irrational. Was there any thing, for instance, in the gift of Sunday as a day of rest ; or in the mitigation of corporal punishment ; or in the removal of restraints on manumission ; or in the admission of their evidence in courts of justice, which could have a tendency to promote discontent and insurrection among the slaves ? Had the mode of authoritative enactment, therefore, been adopted, instead of that of mere recommendation, the probability appears to be, that the effect would have been submission on the part of the planters, and gratitude on the part of the slaves."

"Little doubt can now be entertained, that not only has much evil arisen from having submitted the proposed reforms in the slave system to colonial deliberation, but that no substantial good could reasonably have been expected, or is to be looked for in future, from such a course. In the mother country alone can laws on this subject be effectually, and at the same time safely, made."

In reply to the argument, that the British Parliament has no right to interfere with the internal concerns of the colonies, at least of those which have Legislative Assemblies of their own ; it is remark-

ed : "Even if the right of interference were not essential to the very notion of supremacy in the parent state ; if it were not expressly reserved to Parliament in the very declaratory act which renounces the right of taxation ; if it had not been acted upon in a multitude of instances, from the first formation of our colonies down to the present time ; and if it were not recognized by every statesman and every jurist, the reason and the moral necessity of the case would still be decisive. We give to the slave owners a monopoly of our markets at an annual cost of at least a million and a half ; and we employ our fleets and armies to keep their slaves in subjection. We involve ourselves, therefore, directly as well as indirectly, in the guilt of every oppression which it requires force to maintain ; and yet the colonists would deny to this country the liberty of controlling and correcting the system it thus upholds."

After remarking, that the reforms prescribed by this Order in Council, if confined to Trinidad, would not comprehend more than about a fortieth part of the slave population in the British dominions ; and that even when extended, according to the declared intention of his Majesty's Ministers, to St. Lucie, Demerara, Berbice, the Mauritius, and the Cape of Good Hope, (containing altogether a population of about 220,000 slaves ; there will still remain about 600,000 slaves, residing in colonies which have local legislatures, whom the proposed reforms by royal authority will not reach ; the Committee go on to say,—“It seems to be the present purpose of his Majesty's Government to proceed with these colonies in the way of recommendation and example. The Trinidad Order in Council is to be presented to them as a model for their imitation, and they are to be invited to copy it. The Committee will most sincerely rejoice should this expectation be realized. The condemnation, however, of the

benevolent purposes of Government, continues to be too loud and indignant to justify the hope of the early and effectual co-operation of the colonial assemblies. And let it not be forgotten that the delay thus produced to the length of which there is no express limit, is of itself a great evil. Besides the dangers to be apprehended from suspense and agitation, the nation contracts additional guilt by the unnecessary postponement of those reforms, the moral obligation of which has been unequivocally admitted. The delay is also a real calamity to the great mass of the slave population. Your Committee can discover no good reason for withholding from the slaves in the other islands the same alleviations, at the least, which have been granted to those in Trinidad. They can see no good reason, for instance, why women should still continue liable to be shamelessly exposed and flogged in Jamaica, Barbadoes, &c. ; why the driving whip should be still employed *there* ; why marriage should still be without any legal sanction in *these* colonies ; why facilities should not be given *there* also to manumissions ; and why the exclusion of the evidence of slaves should continue to be upheld *there* in all its rigour, making it confessedly impossible to give to apparently protecting laws their just effect. The friends of Colonial Reform are accused of impatience and precipitation. They are told that an evil which is the growth of ages cannot be cured in an hour, and that the termination of slavery, in order to be safe, must be very slowly progressive. But admitting this proposition, the duty is so much the more urgent to commence the necessary work without delay ; and it has not even been pretended that what may be safely done in Trinidad or Berbice, is altogether unsafe in St. Vincent's Barbadoes, or Jamaica.

"The argument for delay, which has been drawn from the alleged inveteracy and antiquity of the evil

to be cured, appears however to your Committee to have no force whatever when applied to the case of infant or unborn slaves, or even to colonies of recent formation. What, indeed, in the oldest colonies, constitutes the obstacle to emancipation, but the effects produced by the habits of slavery on the character of the individual who has been long subjected to it ? To prepare the slaves for the proper use of freedom, is not more difficult because slavery has existed for ages, than if it had first begun at their birth. It is idle therefore to talk of slavery being an ancient institution, or of its having been known in all ages and countries, as if these circumstances augmented the difficulties or the necessary delays of its termination in the colonies of Great Britain. So to reason against those who chiefly aim at the freedom of the rising generation and of children yet unborn, is altogether irrelevant and misplaced. If there really exist any evils for the cure of which a single generation is not sufficient, let them be pointed out ; and in the mean time be it recollected, that the difficulty of curing a moral malady, when inveterate, is clearly the strongest argument, not for delay, but for speed, in checking its further progression."

In reference to the alleged ruin to the master from the emancipation of his slaves the Committee remark : "Those, who have advocated the cause of emancipation, have been regarded as actuated by a hostile spirit towards the planters, or at least as totally regardless of *their* interests, and insensible to *their* dangers. Such, most unquestionably, are not the views and feelings of your Committee. Although their urgent and irresistible motives to exertion in favour of the African race be the inherent and incurable injustice and inhumanity of slavery universally acknowledged when Whites are the subjects of it, but equally true when the Negro is its victim ; and although they be-

lieve that emancipation, while it is called for by every moral and religious as well as political obligation, will prove an unspeakable blessing to the slaves; yet they are persuaded that the masters will be proportionably benefited by the change. Supposing only that freedom is *willingly* conceded by the master and not extorted by force, your Committee are satisfied that, in a pecuniary point of view, the result would be still more advantageous to the higher than to the lower classes of society. If there be any one axiom in political science, your Committee repeat it, which is more impregnably founded than another in the nature of things, and which is more satisfactorily confirmed by the experience of ages, it is this,—that the labour of the Freeman is more profitable, not only to the state but to the capitalist who employs him, than the labour of the Slave. Has the English lord or the Livonian or Esthonian noble less reason than the villein or the serf himself to rejoice in the emancipation of the labouring classes, which has taken place in those countries respectively, though at very distant periods of time? Your Committee conceive that the conversion of their slaves into a free peasantry would more effectually relieve the colonial proprietors from their almost universal state of pecuniary embarrassment, than all the bounties and protecting duties which they at present enjoy."

The Committee strongly urge the abolition of those bounties and protecting duties which have been granted by Parliament to what is actually the produce of Slave labour, in preference to that of Free labour; by means of which bounties and duties alone, the system of slavery is upheld, and without which it would of itself cease. "There is now an almost universal admission," say they, "that the slavery which exists in our colonies is contrary to justice and humanity, and repugnant to the principles of Christianity. Indeed that *that* species of slavery

and Christianity cannot co-exist, is the undisguised and avowed opinion of those who best know its real nature, the planters of Demerara. But has it been sufficiently considered by the people of England, in what degree every individual amongst them is instrumental in upholding this condemned system? Every man, woman, and child in Great Britain consumes more or less sugar. By means of bounties and protecting duties, the price of that article is enhanced to the consumer to the extent of at least a penny a pound, which on the whole consumption amounts to one million and a half of pounds sterling. The people of Great Britain, therefore, are thus made to pay to the West Indies at least a million and a half more for their sugar than they would pay for it, if they were at liberty to procure it from other parts even of our own dominions. And it is this very million and a half, and this alone, actually paid out of their pockets, which for years past has supported, and which to the present hour does still support, the slavery they reprobate. Is there then, surely the people of this country have a right to ask, either reason or justice in thus compelling millions who abhor the oppression and condemn the impolicy of colonial slavery, to continue to pay a heavy tax, not for the privilege of abolishing it, but for a forced participation in the crime of supporting it? Is it not a grievance against which they ought and may be expected, universally, and then of course successfully, to remonstrate?

The subject of the sugar duties is to undergo revision in the ensuing session of Parliament. There will then be an opportunity of making known the public feeling respecting it. And should the result disappoint their wishes, let it be recollected that it will still be in the power of every individual to give them effect, by renouncing the use of sugar grown by slaves, and preferring to it the produce of free labour.

A bill for the consolidation and amendment of the laws abolishing the Slave Trade, had received the Royal assent. It was brought into Parliament by Dr. Lushington, and carried through it by his exertions, supported by his Majesty's Ministers. The most valuable new provision which it contains, and one intrinsically of the highest moment, is the abolition of that cruel intercolonial Slave Trade which had been permitted to survive the general abolition. No slave can now be transported from one colony to another, but by the express license of his Majesty's Government on grounds to be laid before Parliament; and even this power of licensing such transfer will cease in three years.

There had been formed in different parts of the kingdom no less than 220 associations in aid of the

objects of the Society, and others were still forming. The number of petitions for the amelioration of the condition of the slaves, and the gradual extinction of slavery, presented at the close of the session of 1823, amounted to 225. Those presented in the late session had amounted to nearly 600. The cause however cannot be efficiently conducted without considerable expense; and liberal contributions are essential to its success. The Committee add, that "whatever funds may be placed at their disposal will be husbanded with care and employed to the best of their judgment in promoting their great object;—an object which, they believe, under the blessing of God, is to be attained by firmness, activity, and perseverance on the part of the friends of humanity and justice."

#### CHURCH MISSIONARY SOCIETY.

THE Twenty-fourth Report of this Society has just reached us; but not in time to allow of our giving a full abstract of its highly interesting but voluminous contents, in this Appendix. We must therefore content ourselves for the present with a few miscellaneous particulars reserving an account of the Society's various missionary stations for our next volume.

In presenting to the Society a statement of the proceedings in its twenty-fourth year, the Committee display a chequered scene. While it has pleased God, in his wise and righteous providence, to bring on some parts of the missions very severe trials, he has vouchsafed to temper and alleviate these trials, and to grant a steady progress to the Society in its various labours. The Committee are thankful to report, as in former years, a considerable advance in the state of the funds, which is to be chiefly attributed, under the blessing of God, to the zeal of its auxiliaries and associations throughout the United Kingdom.

The Committee have received  
CHRIST. OBSERV. APP.

with real concern Mr. Pratt's resignation of the office of secretary of the Society, which he had held for a period of one-and-twenty years with the highest advantage to the Society. They express the strong sense which they entertain of Mr. Pratt's long and able services in the Society, and the lively feelings of personal esteem and respect which have grown up and been matured during their long official intercourse with him. The great increase of the Society's business renders it necessary to employ in future three clerical secretaries, with an assistant secretary.

During the year, various new associations, branch associations, and ladies' associations have been formed. The income of the year has exceeded that of the twenty-third year by nearly 2000*l.*: if the amount contributed towards the proposed seminary at Islington be added, the gross income will reach about thirty nine thousand pounds. But the expenditure of the year has rather more than equalled the Society's available income.

The Committee have remarked  
108

with pleasure, in the Reports of the various Associations, a very general and cordial support of the increasing efforts and new plans of the Society. The design of a missionary seminary, the interest taken in the Bishop's college at Calcutta and the aid rendered to that establishment, the opening for female education in India, the appointment of Bishop Heber to the see of Calcutta, the commencement of a new mission for the Indians of North-west America, and the afflictions and success of the West-Africa mission, have all been noticed in a manner which indicates a warm feeling for the enlargement and efficiency of the Society, and which may well serve as a strong encouragement to proceed with vigour in the accomplishment of every promising plan.

Offers of service have been nearly as numerous as during the twenty-third year: but, of fifty-four persons who have proffered their aid to the Society, the Committee have been able, as yet, to accept only sixteen. There are, at present, twenty-three students under the Society's care; seventeen in different parts of this country, and six in the seminary at Basle.

The Committee cannot state in this Report, as in the former, that the Society has not to lament the death of any missionary during the year. On the contrary, the year had been one of heavy and unusual bereavement, but entirely confined to the West-Africa mission. Nine of the Society's labourers or friends were carried off in Sierra Leone, chiefly by a violent fever of very rare occurrence in that colony, and others have since followed.

A considerable increase has taken place among the native teachers in the Society's missions. The Committee rejoice in this addition to this class of labourers; as no mission can obtain its full efficiency, or accomplish to any great degree the object which it has in view, until some of the natives among whom

it is established be raised up by Providence to take some part in its labours.

With respect to the projected institution at Islington, the Committee return sincere thanks to all who have contributed to this object; and request the aid of every member who can afford assistance, and may not have yet sent his name. The events of the year, in occasioning, particularly in the West-Africa mission, a most pressing demand for missionaries, have increasingly manifested the necessity of establishing the institution in question. The Committee were desirous, however, of proceeding with the utmost deliberation and caution in accomplishing the object.

In giving a summary view of the Society's proceedings, its efforts for the diffusion of Divine truth among the heathen may be noticed in the following particulars.—

1. In the circulation of existing versions of the holy Scriptures, which have been widely disseminated, through its missionaries, in various quarters of the globe, and in different languages; especially in Egypt, Syria, Greece, and other countries bordering on the Mediterranean.

2. In its translations or revisions of the whole or parts of the sacred volume in various languages; as the Bullom and Susoo, in Africa; the Malayalim, Tamul, Cingalese, and Hinduwee, in India; and that spoken by the inhabitants of New Zealand.

3. In its employment of natives as readers of the holy Scriptures to their uneducated countrymen.

4. In the establishment of printing presses, which to the number of ten, are actively employed, in various missionary stations, in printing the Scriptures and Tracts, and in the supply of elementary books to the schools.

5. In promoting education, on a large scale among the heathen; in the prosecution of which object, the Society's labours have proved successful, not only directly (in bring-

ing many thousands of children and adults under a course of religious instruction) but indirectly also, in stirring up the natives to forward the work of education among themselves, by their own voluntary agency.

6. In the establishment of Christian ministers, the employment of natives in the work of instruction, the erection of churches, and the gathering of the heathen into the fold of Christ. For the use of such congregations the Liturgy of the United Church has been translated into the languages of many of the countries where the Society's missions are established, particularly the Susoo, Bullom, Tamul, Hindoostanee, Bengalee, and Cingalese; and whilst the Society is thus the means of extending the influence of our apostolical church, by teaching the native congregations to worship God in the same form of words as ourselves, the Society derives also, mutually, great advantage from its character as an Episcopal Society, especially in the intercourse of its missionaries with ancient Christian churches. The Syrian Christians, in particular, on the coast of Malabar, have received its missionaries with the greatest cordiality and respect.

In the prosecution of its plans, the

Society expended, in its last year, upward of 37,000*l.* It now numbers 1400 clergymen among its members; it employs 419 labourers; of whom 106 are Europeans, and 313 were born chiefly in the respective countries where they are employed: it has 265 schools, connected with forty-two missionary stations in its nine missions; in which schools there are 13,618 scholars,—of whom 9584 are boys, 2609 girls, and 1425 adults. And the word of salvation is not only published to many settled congregations formed from among the heathen, but it is made known far and wide, by discussions and conversations with the pilgrim and the traveller by the way-side, with the crowds which frequent the market-places of the city, and with the multitudes which assemble at fairs of vast resort, or for the worship of their dumb idols; and, by the blessing of God on all these means, not only is Divine light gradually, but certainly, diffusing itself throughout that gross darkness which has covered the nations, but, in some places, the little one has become a thousand, and the small one a strong nation,—giving full assurance that the Lord will hasten the entire accomplishment of all his promises in his time.

#### PRISON DISCIPLINE SOCIETY.

It is now just fifty years since the immortal Howard commenced that illustrious career, which has conferred on his country such important blessings, and justly ranked him among the greatest benefactors of mankind. Those who are unacquainted with the writings of this extraordinary man can form but an imperfect conception of the state of the prisons of this country at that period. Dungeons, dark, filthy, damp, and unventilated—chains and fetters of oppressive weight—food, unwholesome and insufficient—were the prominent characteristics of prison treatment. Of the loathsome state of many places of confinement,

an idea may be formed when Howard states that but few gaolers would incur the risk of infection by accompanying him into the cells; that, on his first journey the leaves of his memorandum book were so tainted, as to be unfit for use; that the vinegar which he carried with him, as a preservative against infection, soon lost its properties; and that, during these visits, his clothes became so offensive as to prevent him from travelling in a close carriage.

Although, at this period, the infliction of cruelty derived no sanction from the laws—although torture, in any shape, formed no part of a criminal's sentence—yet, in

point of fact, imprisonment in the greater part of the gaols of Great Britain carried with it sufferings which amounted to torture, and at the bare contemplation of which humanity shudders. A fatal disorder, known by the name of the gaol distemper, had at different periods of our history, made frequent and dreadful ravages. About the middle of the sixteenth century, an assize was held at Oxford, which was afterwards denominated, from its consequences, "The Black Assize;" when, the disease being introduced into court, all who were present, consisting of the judge, the sheriff, and about 300 persons died within forty hours. Frequent occurrences of a like awful nature might be related; and even so lately as in the middle of the last century the gaol fever was introduced into the court at the Old Bailey, when the judges presiding, and a considerable number of persons present, fell victims to this dreadful malady. No attempt was made to prevent the recurrence of the gaol distemper, until, in conformity with Howard's recommendation, a law was enacted, the effect of which has been to ensure cleanliness and ventilation, and which has happily been instrumental in preventing a return of the calamity.

But although Howard accomplished much, and great was the sum of human misery which he removed, it required the labours of a succeeding generation to remedy the general imperfection of our gaols, and especially as respects the moral consequences of imprisonment. Of these, Howard was fully sensible. He says, that "if it were the aim and wish of magistrates to effect the destruction, present and future, of young delinquents, they could not devise a more effectual method than to confine them so long in our prisons—those seats and seminaries of idleness and vice." But these representations appear to have produced but little effect; for, at a period of twenty years subsequent to the

death of Howard, when Mr. Nield (a man worthy to tread in the footsteps of that great philanthropist) personally inspected the prisons throughout the kingdom, it was his painful task to record many of the most prominent defects which his eminent predecessor had so faithfully exposed;—and even to the present moment there are to be found prisons in nearly the same condition in which Howard left them—monuments of the justice of his statements, and of the indifference with which his recommendations have been regarded.

The evils of a defective mode of prison discipline have however now been thoroughly investigated and made known. The claims of justice and humanity are recognized. The folly and the wickedness of that neglect of system has been exposed which confounds all distinctions of character—which corrupts the innocent, still further vitiates the criminal, and hardens the more guilty—which impairs the health while it debases the mind—and which restores to society an offender, to prey upon its property, pollute its morals, and disturb its peace.

Of the progress of information and of public feeling, within these few years, on this subject, the highly valuable Reports of the Society for Prison Discipline bear ample testimony. Parliamentary interference, the exertions of the magistracy, and diligence of inquiry, have combined to bring the subject prominently before the public mind. The principles on which punishments are enforced have undergone the deliberate investigation of the legislature. It is the general feeling that the unconvinced should be treated with as much lenity as is compatible with the safe custody of his person, and the good order of the prison; whilst upon those on whom the law inflicts punishment, a salutary system of discipline ought to be enforced; that in the treatment of the convicted no severity should be allow-

ed that is not warranted by the laws, and consistent with justice ; that the prevention of crime is the ultimate object of imprisonment ; and that to attain this end, it is necessary to insure the reformation as well as the punishment of the prisoner. Uniform severity, it is generally admitted, hardens the offender, and prepares him for the perpetration of further crimes. It is necessary not only to inspire terror, but to kindle hope ; to impress upon the mind not only a sense of guilt, but the love of virtue ; and to implant those principles, and cherish those feelings, which religion only can impart. Most cordially do we rejoice in these results ; and we congratulate the individuals and the Society to which we are chiefly indebted for them. We are also most happy to learn from the Fifth Report of the Society, (the sixth has not yet been published,) that the efforts of the friends of prison discipline continue steadily progressive.

The Committee justly congratulate the public on the passing of the consolidated Prison Act, which declares that it is expedient that such measures should be adopted, and such arrangements made in prison discipline, as shall not only provide for the safe custody, but shall also tend more effectually to preserve the health and improve the morals, of the prisoners, and shall insure the proper measure of punishment to convicted offenders : and that due classification, inspection, regular labour and employment, and religious and moral instruction, are essential to the discipline of a prison, and the reformation of offenders. It is not necessary to give the various clauses of this act. The following are among other important regulations which it contains :—Due provision is to be made in every prison for the enforcement of hard labour in the cases of such prisoners as may be sentenced thereto, and for the employment of other prisoners : the male and female prisoners are to be confined in separate buildings, or parts of the prison, so as to pre-

vent them from seeing, conversing, or holding any intercourse with each other ; and the prisoners of each sex are to be divided into distinct classes ; female prisoners are in all cases to be attended by female officers : a matron is to be appointed to superintend the female prisoners : prayers are to be read at least every morning, and also portions of the Scripture to the prisoners, when assembled for instruction : provision is to be made for the instruction of prisoners of both sexes in reading and writing : no prisoner is to be put in irons by the keeper of any prison, except in case of urgent and absolute necessity ; and every male prisoner is to be provided with a distinct bed, hammock, or cot, and, if possible, in a separate cell.

The operation of this law is unhappily confined to a few city and borough prisons, in addition to county gaols ; it being thought advisable, in order to insure the execution of the act, to render it obligatory in those instances only which admit of the possibility of introducing such classification and such arrangements for labour as the law prescribes. The consequence of this limitation is to exclude from the operation of the act a considerable number of small prisons under local jurisdiction. In many of these gaols the want of space is such as to render classification impracticable, and in some cases even to preclude the separation of the sexes ; much less that of the tried from the untried, or debtors from felons. With the exception of the larger gaols of this class, no employment is provided for the prisoners, who generally pass their time in entire idleness, and in mutual corruption. To a very small proportion only of these prisons is any chapel attached. It is seldom that any Divine service is performed : no religious or moral instruction is provided, nor is any attempt made at reformation. The allowance of food is frequently scanty and insufficient ; in lieu of which there is given sometimes a small sum of money, the mode of expending which

is improperly left to the choice of the prisoner who has not the means of applying it to the best advantage. In many districts, no clothing is provided for the destitute, and straw is substituted for bedding. The situation of the sick is also distressing. The removal of the evils of which these defective prisons are the source, had engaged the serious consideration of the Committee, who had no doubt but that this desirable object might be accomplished without great difficulty, by means of a suitable legislative enactment.

In reference to the merits of the tread-wheel, as an instrument of prison-labour, the Committee, after mature consideration, can discover nothing in the proper use and moderate application of this punishment, that is irreconcilable with the feelings of humanity, and those principles of prison discipline which it is the object of this Society to recommend. From documents laid before Parliament, the healthiness of the tread-wheel exercise is satisfactorily proved. The opinions of the medical officers in attendance at the various prisons, concur in declaring that the general health of the prisoners has in no degree suffered injury by the exercise; but that, on the contrary, the labour has in this respect been productive of considerable benefit. The mischievous consequences of which it is stated that the tread-wheel is the source, attach not so much to the nature of the labour as to the degree in which it may be forced.

Among the subjects which have occupied the attention of the friends to the improvement of prison discipline, is the *compulsory* labour of *untried* prisoners. On this subject the Committee justly remark, in the words of Blackstone, that "this imprisonment is only for safe custody, and not for punishment. Therefore, in this dubious interval between the commitment and trial, a prisoner ought to be used with the utmost humanity; and neither be loaded with needless fetters, nor subjected to other hardships than

such as are absolutely requisite for the purpose of confinement only." The Committee, however, warmly recommend the labour and employment of all prisoners, whether tried or untried. With the convicted, labour ought to be compulsory; and although the untried are not obliged to work, still they may, without difficulty, be induced to labour at employments not severe or disgraceful, by the allowance of a slight increase of diet, or a share in their earnings.

The Committee proceed to advert to the principal improvements that had taken place in the prisons throughout the kingdom during the year. Our limits forbid our following up this detail; but we are rejoiced to perceive that an earnest desire very generally prevails among the governors of prisons, to forward the progress of improvements.—The ladies, who have, with so much honour to themselves, and benefit to the criminal, visited Newgate, had continued their labours with unabated perseverance. There is in the conduct of their plans so much of quiet feeling and unobtrusive goodness—so much that shuns publicity and avoids praise—that but few are fully acquainted with the efficacy of their labours, and the extent of their benevolence. Never, perhaps, was there exhibited a more striking illustration of the power of kindness than has been evinced by their exertions to instruct the ignorant and reclaim the guilty. But a few years have elapsed since it was personally dangerous for the visitor of Newgate to pass through the female part of that prison. What a contrast does the present state of Newgate now present! Idleness, dissipation, and licentiousness, have been succeeded by industry, order, and restraint. Great benefits have also resulted from the formation of ladies' associations in various other parts of the kingdom.—The Association for the Improvement of Prison Discipline in Ireland continue their useful labours with the

best effects ; and to their unwearied efforts may, in a great measure, be attributed much of the attention which the subject of prison discipline has received from the Irish public.

The Committee had continued to extend essential relief to distressed boys, on their discharge from the prisons of the metropolis, who have expressed a desire to abandon their criminal courses. There are few situations of such entire destitution as that of a boy thus circumstanced. His character is lost ; and, friendless and without protection, he has no means of obtaining employment, or of procuring subsistence. The Committee mention the following instance. Eight boys were released on the same day from Newgate. The Court had sentenced them to be flogged ; and the sentence was as usual, carried into effect on the day of their discharge. The boys were then immediately turned into the streets with their backs sore from the flagellation, and in such a state that two of them, were received by the Committee into the "Temporary Refuge," were obliged, immediately on their admission, to be placed in the infirmary ; one of them a lad of fifteen, having received seventy lashes. Difficult as it at all times is for a destitute boy, discharged from confinement, to obtain a situation, how much is that difficulty increased under circumstances so degrading to the character of the individual ! for, laying aside other considerations, who, the Committee ask, would receive into his service a lad bearing in his person the stigma of guilt and the effect of punishment—and whose want of strength, occasioned by that punishment, necessarily disables him, for a time at least, from obtaining a livelihood by honest industry ? Limited as have been the funds of this institution, it has been happily instrumental in saving a considerable number of youths, who, on their liberation, were in urgent want. The Committee can look round

with pleasure on many who are variously settled, and are conducting themselves exemplary. But for the care thus extended, these lads must inevitably have recurred to criminal practices for support. In the Temporary Refuge they are trained up in habits of industry, instructed in moral and religious duty, and after a time provided with suitable situations. The Committee are persuaded, that, were the beneficial effects of the Temporary Refuge generally known, funds would not be wanting to enable them to extend the relief they now so inadequately afford. It is with considerable reluctance that they are compelled again to urge on public liberality the low state of their finances ; but on the success of their appeal, the prospects of the Society, and especially the further relief of distressed boys, materially depend.

There is great reason to congratulate the friends of the institution, on the progress of its views and principles through various parts of the continent of Europe. We cannot enumerate all the particulars ; but it would be unpardonable not to mention one foreign institution, the Russian Prison Society. A spacious building (erected by the Empress Catherine after the plan of Howard, and hitherto used as an hospital for twelve hundred seamen,) has been converted into a prison calculated to insure proper classification and employment. All the prisons of the capital have been placed under the superintendence of the Society, and the number of the sick has decreased one-half in three years. A law has passed for reducing the weight of irons worn by prisoners throughout the empire. Criminals sentenced to exile in Siberia have an allowance of clothing suitable to the change of climate : the heavy chains worn during their journey have been changed for others of a less painful description ; and female convicts have been altogether exempted from this species of restraint. The la-

dies' association, under the influence of the Princess Mestchersky, persevere in their benevolent labours. In the course of the year seven thousand exiles passed through

the city of Orel for Siberia; who all in a greater or less degree partook of the Society's bounty, in clothing, food, and medical attendance.

### RECEIPTS OF CHARITABLE SOCIETIES.

WE close our volume with the following interesting and appropriate document; namely, an alphabetical list of the receipts of the chief charitable societies, according to their last annual reports. In two instances, the contributions include government grants: the Society for the Propagation of the Gospel, thus received 9212*l.* and the Irish Education Society, 8999*l.*

African Institution, - - -	£.918
American Bible, - - -	9,543
American Board of Missions, -	12,557
American Episcopal Missionary, -	852
American Jews, - - -	1,800
American Methodist Missionary, -	2,009
American United Foreign Missionary, - - -	3,259
Anti-Slavery, - - -	3,519
Baptist Missionary, - - -	12,153
Baptist (General) Missionary, -	1,627
British and Foreign Bible, - -	97,718
British and Foreign School, - -	1,920
Christian Knowledge, - - -	54,891
Church Missionary, - - -	39,272
Church-of-England Tract, - - -	634
Continental, - - -	2,014
Gospel-Propagation, - - -	16,012

Hibernian, - - -	£.7,398
Irish Sunday School, - - -	1,883
Irish Education, - - -	12,611
Irish Tract and Book, - - -	3,275
Irish and British Ladies, - - -	401
Irish Society of London, - - -	300
Jews' Society of London, - - -	12,426
London Missionary, - - -	33,907
Merchant-Seamen's Bible, - - -	853
National Education, - - -	1,996
Naval and Military Bible, - - -	2,277
Newfoundland Education, - - -	1,140
Port-of-London Seamen's, - - -	439
Prayer-book and Homily, - - -	1,703
Religious Tract, - - -	11,068
Scottish Missionary, - - -	7,331
Sunday School Union, - - -	2,409
United Brethren, - - -	9,644
Wesleyan Missionary, - - -	34,650

The total (including fractions, which are omitted in our list,) amounts to no less than 406,426*l.* a munificent and unprecedented sum; yet, alas! little compared with the moral and spiritual wants of a fainting and perishing world; and little compared with the wasteful expenditure of vice, luxury, and folly!

### Ecclesiastical Preferments.

Rev. C. E. Hutchinson, to a Prebend at Chichester, *vice* Bishop Carr.

Rev. Mat. Marsh, B. D. collated to the Prebend of Chute and Chisenbury at Salisbury, *vice* Dr. Blayney, dec.

Rev. H. W. Majendie, to the Prebend of Beminster Prima, at Salisbury.

Rev. John Hopkinson, Precentor and Librarian of Peterborough.

Rev. Wm. Birkett, South Tawton V. Devon.

Rev. Fred. Chas. Blackstone, Heckfield V. Hants.

Rev. Ric. Cobbold, Everard and Worham united RR. Suffolk.

Rev. Thos. Hen. Elwin, Bradfield St. Clare, R. Norfolk.

Rev. Robert Faithful Warfield V. Berkshire.

Rev. H. Goggs, South Creek V. Norfolk.

Rev. B. Hanbury, Bures St. Mary V. Suffolk.

Hon. and Rev. Edw. Southwell Kessel, Quiddenham, R. Norfolk; and Snitterton St. Andrew with All Saints R. Norfolk.

Rev. Thos. Mills, Brighthurst R. and Great Easton Chap. co. Lec.

Rev. Hugh Owen, D. C. L. Redisham V. Suffolk.

Rev. Edgar Rust, Drinkstone R. Suff.

Rev. Charles Vernon Holme Sumner, Domestic Chaplain to Duke of York.

Rev. Dr. Fea, Dom Chap. to Duke of Sussex.

Rev. Rich. J. Mead, Domestic Chaplain to Earl of Cork and Orrery.

Hon. and Rev. E. S. Keppell, Chaplain to Duke of Sussex.

Rev. Thos. Worsley, Fellow of Downing Coll. Chaplain and Clas. Lec.

Rev. Rob. John Hatchman, A. B. to be Chaplain to the Forces.

Rev. P. Maude, Chaplain of the Bath City Infirmary and Dispensary.

# INDEX

TO THE

ESSAYS, SUBJECTS, INTELLIGENCE, OCCURRENCES,  
&c. &c.

	Page		Page
ABYSSINIA	588	Charitable Societies ( <i>see Society</i> )	
Absolution	10, 86	Origin of	93, 204
Academical Vestments	620	Receipts of	397, 848
Accomplishments	682	Charitable Societies, Expenses of	132
Acquaintance with God	343	Charity	81
African Institution	831	Bazaars	548, 753
Africans ( <i>see Negroes and Slaves</i> )		Chastisements of God, Intention of	285
Algiers	528	Children early capable of Religion	506, 547
Alps	503	Exercise necessary for	682, 688
Ambition, Restlessness of	441	Chinese Library	327
American Board of Missions	125, 825	Bible	588
Deaf and Dumb Asylum	719	Language	392
Animal Sacrifices, Origin of	249, 701	College	682
Answers to Correspondents	68, 131, 200, 272, 336, 400, 464, 528, 596, 664, 728, 800	Petition	583
Antarctic Seas	521	Christian Vocation	476
Apparel	785	Privileges	147
Arctic Expedition	107, 163, 327	Spectator	1
Armenian Inscriptions	657	Christ's Divinity a consoling Doctrine	409
Army, Education in	51, 725	Christ, Divine Mission of	646
Ashantees	334, 663	Christianity not responsible for Per-	
Asylum for Deaf and Dumb ( <i>see Deaf and Dumb</i> )		secution	241
Attainders reversed	398	original in its Doctrines	644
Austria	527	Consolations of	408, 655
		Intelligible to a Child	506
Baptism	211	its Effects among Slaves	566, 593
Barbadoes	22, 67, 159	Reasonableness of	650, 672
Benefit Clubs	718	Church Service	9, 85, 102, 150, 211
Bible, early Translation of	26, 68, 140, 209, 278	Patronage	194
Opposition to Circulation of ( <i>see Popish</i> )		Coins	520
Biblical Criticism	8, 17, 208, 282, 349, 350, 414, 446, 539, 677, 740	Clerical Employments	97, 749
Blind Man in the Gospel	608	Character, Importance of	529
Bombay Native Free School	661	Education	100, 124, 351, 417, 780
Book Sale	452	Recreations	103, 362, 550
Bristol Baptist Library	25, 68, 140	Injunction	143
British Museum	519	Catechists	610
Buddhism	186	Cologne, Description of	493
Burmese War	461, 528, 663	Compass corrected	327
Mission	592	Composition of Tracts	122, 612
Superstition	792	Prayers	716
Burning Widows	393	Conversion of Struensee ( <i>see Memoir</i> )	
		Consideration, Duty of	12, 283
Caledonian Canal	134	Deacons officiating	85
Calmuc Code	120	Deaf and Dumb (on Teaching the)	226, 423, 487, 596, 719
Cambridge	45, 119, 451	Death, Fear of	27
Cape of Good Hope	48, 393	Dedication of Churches	ib.
Catechists	610	Deluge, the	40, 46, 132, 253, 453, 709
Catechising	101	Demerara ( <i>see West Indies</i> )	17, 65, 87, 129, 153, 200, 217, 266, 292, 399, 462, 558, 592
Geylon	658	Difficulties of Infidelity	703
Superstitions	186	Divine Legation, Warburton's	35
CHRIST. OBSERV. APP.		Influences ( <i>see Holy Spirit</i> )	

	Page		Page
Divine Service, Notices during	29	God, Nature of	343
Postures in	9	Gold Coast	334, 399, 663
Dominica	217, 292	Grammar Schools, System of	419
East-India Company	73	Greece and Greeks	63, 119, 127, 184, 335, 527, 588, 594, 662, 726
Ecclesiastical Preferments	130, 199, 336, 400, 595, 664, 799, 848	Grenada	292
Edict of Nantes	229, 402, 468	Haileybury College	73
Education of Clergy	100, 124, 351, 417, 780	Heidelberg	499
of Deaf and Dumb	226, 423, 487, 596, 719	Holy Spirit, Influences of the	513, 714
of Females in India	61, 121, 396	Personality of the	757
Infant	45, 326, 397, 522, 688	Sin against the	447
of Soldiers	51, 725	Operations of the	761
in Ireland	329, 330, 457	Quaker Sentiments on the	758
in South America	189	Honesty exemplified	686
in India	332, 395, 396, 661	Hulsean Lectures	45, 640, 690
in Grammar Schools	419	Hymn	718
ill Effects of modern	682	Immoralities in Navy	28
Egypt	119, 583, 825	Impressment	398
Emancipation ( <i>see Slavery</i> )		India	48, 51, 61, 72, 120, 174, 328, 393, 395, 461, 521, 525, 583, 588, 658
Enemies, Love of	350, 741	Infant Schools	46, 326, 397, 522, 688
Episcopal Church in United States	52, 102, 123, 263, 333, 351, 725	Infidelity, Unreasonableness of	669, 705
India	76	Difficulties of	703
West-Indies	194, 336	Creed of	730
in Poland	585	Ireland	266, 329, 335, 399, 457, 528, 727, 743, 797
Episcopal Chapels	363	Italy	393, 460, 582, 586, 796
Exhortations	473	Jamaica	66, 153, 217, 291, 293, 543
Euphrates	182	Gazette	479, 570
Evangelical Clergy	511	Job, Inquiries respecting the Rook of	311
Expediency	622	Judas a Witness for Christ	712
Faith	350, 677	Justification	212
Family Prayers	715	distinguished from Sanc-	
Sermons	12, 81, 144, 212, 283, 343, 410, 475, 535, 603, 674 735	tification	759
Fasting	554	Juvenile Offenders	45
Fear of Death	27	King's Speech	127, 399
Female Bible Associations	297	Kneeling in Prayer	9
Female Education	682	Labourers' Wages	463
in India	62, 121, 396	Lambeth Palace	452
Servants	126	Language of Signs	615
Field Sports	360, 550	( <i>see Deaf and Dumb.</i> )	
Foreign Weights	182	Life ( <i>see Memoir</i> )	
France	119, 193, 260, 265, 393, 398, 453, 520, 527, 582, 589, 594, 657, 662, 719, 795, 834	List of New Publications	51, 120, 185, 261, 328, 395, 454, 521, 584, 658, 720, 793
Free Labour	463, 840	Literary and Philosophical Intelligence	45, 118, 181, 259, 326, 391, 451, 519, 581, 656, 718, 791
French Protestants	229	London, Climate of	657
Friendly Societies	718	Logan Stone	357, 792
Friends, Peculiarities of the Society of	756	Lottery	581
Fumigation	719	Love to God	411
Future State	305	of Enemies	350
Gases fluidized	48	Magnetism	583
General United States Theological		Mary Magdalene	609
Institution	56, 58, 100	Materialism	444
Geology, how connected with Theology	39	Mechanics' Institution	392
Difficulties of	42	Melita	327
Buckland's	46	Memoir ( <i>see Obituary</i> )	
Germany	183, 454, 582, 589, 796, 812	of Bishop Beveridge	201
God, Unchangeableness of	436	of Louis de Marolles	401, 465
Unsearchableness of	542	of Mr. Grant	69, 133
deserves our Confidence	285	of Howard	363, 423
Law of	536		
a Shepherd	144		
Power and Providence of	603		

	Page		Page
Memoir of Rev. T. Cotterill	530, 597	Peasantry, their Condition contrasted	
of Count Struensee	665, 729, 801	with Slaves	479
Meteorology	452, 657	Pharisees	674, 741
Methodism, Progress of	119	Philosophical Lamp	656
Mexico	260, 543, 594	Picture Gallery	392
Milbank Penitentiary	719	Pleasures, Vanity of	13
Milton's MS.	519, 656	Poetry	27
Ministry of Women	783	Poland	585, 818
Miscellaneous Music improper	687	Pompeii	393
Missionaries, Treatment of	17, 399	Poor Laws	464
Missionary Register	188	Popery, Character of	472
Moon, the	583	Popish Opposition to Bible Society	329, 460, 727, 795, 796
Moral Virtue not hostile to Grace	148, 273	Portugal	334, 398, 460, 833
Law	308	Posture in Prayer	9, 150
Moravian Missions	331, 400, 456	Prayer, on the Composition of	715
Mosaic Cosmogony	36, 131	Special	200
Dispensation	244, 302	Posture in	9, 150
Law on Revenge	741	Predestination	446
Servitude	635	Prisons, State of	45, 373, 423, 843
Moscow	583	Privateering	62
Mummy	119	Prometheus Vincit	255
Music	687	Prussia	582, 585, 817
Nag's-Head Consecration	743	Pugilism	797
Navy, Immoral Practices in	28	Public Affairs	62, 127, 193, 265, 334, 398, 460, 527, 594, 662, 726, 795
Regulations for	461	Quakers ( <i>see Friends</i> )	
Negroes capable of Industry	573, 579	Quarterly Review on Slavery	543, 572
being Civilized and		on Socinian Controversy	415
Christianized	629, 661	on Teaching Deaf and	
Physical Characteristics of	630	Dumb	489
Negro Slavery ( <i>see Slavery, Slave Trade.</i> )		on Cowper's Letters	508
(Papers so entitled)	17, 87, 153, 217, 290, 352, 479, 543	Reading Desks	9
Netherlands	589, 832	Reason, Insufficiency of	287
Nevis	293	Redemption known to the Jews	35, 246
New Churches	27, 194	a reasonable Doctrine	672
Newfoundland	591	Religious Intercourse	678
New South Wales	521, 584, 658	Melancholy	517
Newspapers	792	Novels	94
New Testament, Tyndal's	25, 68, 140, 278	Intelligence	52, 121, 186, 262, 329, 395, 455, 522, 585, 659, 720, 794
New-York African Free-School	661	Resurrection, Doctrine of the	735
New Zealand	794	Revenue	68, 128, 193, 335
North-American Indians	110, 264, 456, 526, 615	Review of Reviews	508
Norway	583	Rhine, Description of	493
Oaths	785, 787	Righteousness, true and false	674
Obituary ( <i>see also Memoir</i> )		Russia	119, 184, 260, 393, 583, 792
Miss Cunningham	528	Sabbath, Continental Profanation of	497
Rev. J. Abdy	269	Defence of the	175
Ohio College	52, 263, 333, 725	should be kept by Children	547
Old Testament reveals Redeemer	35, 246	Value of the	177, 446
future State	306	Laws for keeping the	266, 582
Doctrine of Revenge	741	Sabianism	251
Original Sin	319, 415	Sacraments not abolished	771, 788
Oriental Customs	76, 276	Sacrifices, Origin of	249, 701
Literature	657	Sailor's Family Fund	796
Oxford	327, 451, 792	Sanctification not identified with Jus-	
Palimpsest MSS.	452	tification	759
Paradise, Seat of	182	Savings Banks	334, 656
Parallelism	337	School for Clergymen's Daughters	264
Patriarchal Dispensation	304	Scottish Universities	327
Parliament, Proceedings in	64, 129, 193, 265, 335, 398, 462	Scribes	674, 741
Party Spirit	510, 518	Scriptures ( <i>see Bible</i> )	
Pensioner, the	1	Scripture Difficulties	690
		the Test of Truth	776

	Page		Page
Scripture Parallelism	337	Society, Hibernian	132, 329
agreeable to Experience	647	Infant Schools	45, 326, 397, 522, 688
Scriptural Illustrations	76, 141, 276, 347	Kildare Street	330
Secular Offices improper for Clergymen	749	London Missionary	21, 263, 268, 820
Self-examination, Importance of	15	London Jews'	815
Serampore Translations	588	Mendicity	360
Sermons ( <i>see Family Sermons</i> )		National School	660
Servants, their Condition among the		Naval Annuitant	118
Jews	635	Newfoundland School	591
Sierra Leone	184, 262	Paris for Christian Morals	795
Signs, Language of	615	Prayer-book and Homily	395, 585, 659
Sin against the Holy Ghost	447	Prison Discipline	45, 843
Slavery not sanctioned by Scrip- ture	562, 620	Religious Tract	191
Mitigation of, at the Cape	49	Scottish Missionary	823
Proceedings respecting	64, 129, 196, 556, 837	Spitalfield's Benevolent	229
Attestations against	629	Sunday School for Ireland	457
Slaves, Cruelties to 87, 153, 352, 481, 570		Tract and Book for Ireland	121
Claims of	564	Wesleyan Missionary	593
Instruction of	290	Socinian Controversy	415
Condition of, among Jews	634	Soldiers' Libraries	51
Marriages of	353	Sound	520
better off than Peasants	479	South America	63, 127, 189, 193, 398, 460, 527, 589, 796
Misconceptions respecting	543	Spain	63, 127, 334, 460, 594, 662, 726, 832
how Treated by Romans	631	Speech, Regulation of the	678
Disabilities of	632	Sporting Habits	360, 550
Slave Trade declared Piracy	62, 833	Sprinkling in Baptism	211
Intercolonial interdicted	462, 841	St. Bernard	183
State of Foreign	831	St. Domingo	198, 577
( <i>see also Negro Slavery and West Indies</i> )		St. Kitt's	292
Snow-houses	117	St. Lucia	217
Society against Cruelty to Animals	451	St. Vincent's	544
American Tract	455	Steam Navigation	48, 184
Jews'	831	Sugar Duties	575, 797, 800, 840
Anti-Slavery	558, 837	Sweden	183, 328, 792, 833
Bible, American	455, 590, 661	Switzerland	183, 260, 589, 792, 812
Antigua	587	Syria	184
Brit. and For.	135, 587, 720, 812		
Calcutta	588	Tactica Sacra, Work so called	339
Cape of Good Hope	587	Tahiti	262
Danish	590	Thibet	328
German	589, 812	Tithes	784
Ionian	589	Tobago	293
Jamaica	587	Tours in Europe	493
Mauritius	ib.	Tracts, on the Composition of	122, 612
Merchant Seamen	331, 459	Trial of Smith, the Missionary ( <i>see</i> <i>Smith, in Index of Names</i> )	
Naval and Military	723	Fauntleroy ( <i>see Index of Names</i> )	
Netherlands	589	Trinidad	67, 195, 217, 462
New South Wales	587	Turkey	588, 796
Paris	297, 589, 591, 720	Tuscarora Indian's Speech	456
Prussian	590		
Russian	ib.	Ultra Calvinism	541
Sierra Leone	587	Union of Clerical and Civil Offices	749
Swedish	590	United States	52, 62, 119, 260, 455, 520, 719
Switzerland	589, 813	Colleges	52, 56, 58, 100, 119, 123, 328, 333
Baptist Missionary	819	Sects in	454
Church Building	397	University Pulpits	690, 703
Missionary	264, 396, 524, 794, 841	Vaccination	183, 520
for Communities	520	Nalidity of English Ordination	743
Irish Education	330	Volcanoes	49, 582
Female Servants	126		
Female Protection	725	War	785
Poor Pious Clergy	191	Ways of Men	12
for promoting Christian Knowledge	94, 296, 395, 455	Wesleyan Methodists	119
Propagation of the Gospel	94, 123, 208		

# INDEX.

858

	Page		Page
West-Indies, ( <i>see</i> <i>Slave, Slavery, Slave Trade</i> )		West Indies, State of Slavery in	556
Regulations for	64, 128, 195	Slavery of, peculiarly	
Treatment of Mission-		harsh	632, 636
aries in	17, 399	Sugar of the	575, 797, 800, 840
violent Proceedings in	66, 462, 837	Wisdom	13
Insurrections in	153, 247, 266	Women fitted for Charity	300
Bishops for	194, 336	Ministry of	783
Slave Instruction ne-		World, Transitoriness of	441
glected in	290	Worldly Pleasures, Vanity of	13
Quarterly Review, on	543	Honour	799
		Zurich	499

## INDEX TO THE REVIEWS.

	Page		Page
ANTI-SLAVERY Society's Report	556	Immoral Practices in Navy	28
Bailey's House of Bondage	620	Influences of Holy Spirit, Davies on	754
Benson's Plans of Sermons	554	Biddulph on ib.	
C., Hulsean Lectures	640	Mortimer on ib.	
Biddulph's Divine Influence	754	Is Slavery sanctioned by Scripture	620
Brown's Life of Howard	363, 423	Jebb, Charge of Bishop	96
Chalmer's Sermons	436	Letters from an Absent Brother	493
Charge, Bishop Jebb's	96	Macbeth on the Sabbath	175
Cormack on Original Sin	319	Migault's Narrative	229
Cowper's Letters	508	Morning Thoughts by Cunningham	384
Cunningham's Morning Thoughts	384	Mortimer's Lectures on Holy Spirit	754
Davies on Holy Spirit	754	Narrative, Franklin's	107, 163
Debate on Smith's Trial	556	of Migault	229
Slave Amelioration	557	Original Sin, Cormack on	319
Difficulties of Infidelity, Faber's	690	Patriarchal, &c. Dispensations	33, 242, 302
Dissertation on the Sabbath, Mac-		Peculiarities of Friends, Gurney on	754
beth's	175	Plans of Sermons, Benson's	554
Evidences of Christianity, Sumner's	640	Remains of Ross	493
	690	Ross's Remains	493
Faber's Three Dispensations	33, 242, 302	Scripture Difficulties	640, 690
Difficulties of Infidelity	690	Sermon by Rev. H. Grey	557
Family Prayers for the Week	715	on Slavery, by R. Watson	557
Franklin's Narrative	107, 163	Sermons by Chalmers	436
Glen on the Sabbath	175	Smith's Trial, Debate on	556
Grey's Sermon	557	Sumner's Evidences	640, 690
Gurney's Peculiarities of Friends	754	Treatise on the Sabbath, Glen's	175
House of Bondage, Bailey's	620	Watson's Religious instruction of slaves	557
Howard's Life by Brown	363, 423	Wilson's Tour	493
Hulsean Lectures, Benson's	640, 690		
Immediate Abolition	557		

## INDEX TO THE PRINCIPAL NAMES.

	Page		Page		Page
<b>ABDY</b>	269	<b>Calthorpe, Lord</b>	660	<b>Fry, Mrs.</b>	725, 735
<b>Aikin, Dr.</b> 369, 377, 381, 408		<b>Canning</b> 64, 129, 195, 833		<b>Fuller</b>	642, 702
	429	<b>Carey, Bishop</b>	660		
<b>Akaitcho</b>	115, 170	<b>Cecil</b>	149, 273, 509	<b>Gambier, Lord</b>	61, 333, 725
<b>Ames</b>	25	<b>Chaderton</b>	291	<b>Gandolph</b>	744
<b>Amherst, Lady</b>	396	<b>Chalmers, Dr.</b> 302, 436, 728		<b>Gay Lusac</b>	48
<b>Angerstein</b>	327, 392	<b>Chase, Bishop</b> 52, 263, 725		<b>Gaskin, Dr.</b>	333, 725
<b>Arrowsmith</b>	228, 489	<b>Rev. P.</b>	60	<b>George III.</b>	656
<b>Arthur, Colonel</b>	153	<b>Clarke, Dr. A.</b>	9, 452	<b>Gibbon</b>	713
<b>Atterbury, Bishop</b>	694, 702	<b>Dr. E.</b>	432, 656	<b>Gifford</b>	25, 63
<b>Augustine</b>	314	<b>Clarkson</b>	479, 757	<b>Gilpin</b>	362
<b>Austin</b>	20, 399, 558	<b>Cleaver, Bishop</b>	98	<b>Glen</b>	175
		<b>Cochrane</b>	120	<b>Good</b>	311, 313
<b>Back</b>	170	<b>Codner</b>	591	<b>Goldsmith, Lieut.</b>	792
<b>Bailey</b>	620	<b>Collins</b>	711	<b>Goulburne</b>	329
<b>Baldwin</b>	55, 56	<b>Compton, Bishop</b>	205	<b>Grant</b>	69, 133
<b>Barclay</b>	759	<b>Connellan, T.</b>	392	<b>C.</b>	721
<b>Barham</b>	226	<b>Cooper, Sir A.</b>	531, 682	<b>Greathead</b>	512
<b>Barlow</b>	327, 792	<b>Conybeare</b>	182	<b>Gregory</b>	520
<b>Barrow</b>	393	<b>Copleston</b>	512	<b>Grey</b>	557
<b>Bathurst, Lord</b> 65, 154, 195		<b>Cormack</b>	319	<b>Griesbach</b>	8
	291, 544, 556, 592	<b>Cornwallis, Lord</b>	133	<b>Grinfield</b>	797
<b>Bellarmino</b>	472	<b>Corrie</b>	326, 525	<b>Gurney</b>	722, 754
<b>Belsham</b>	415	<b>Cotterill</b>	530, 597		
<b>Bengelius</b>	8	<b>Cotton</b>	209	<b>Hales</b>	232, 311
<b>Benson</b>	554	<b>Coverdale</b>	210, 278	<b>Hall, J. K.</b>	621
<b>C.</b>	640, 690	<b>Cowpor</b>	508, 623	<b>Hall, R.</b>	508
<b>Berkeley, Bishop</b>	125	<b>Cox</b>	702	<b>Hayley</b>	ib.
<b>Beveridge, Bishop</b>	201, 420	<b>Cranmer, Archbishop.</b> 143,		<b>Hamilton</b>	19
<b>Bickerstein</b>	170		210, 230, 418	<b>Hanbury</b>	276
<b>Biddulph</b>	455, 754	<b>Cropper</b>	797	<b>Hansteen</b>	583
<b>Bloomfield, Bishop</b>	513	<b>Cruden</b>	17	<b>Harrington</b>	328
<b>Blumenbach</b>	263	<b>Cunningham</b>	337	<b>Harris</b>	621
<b>Blunt</b>	608	<b>Miss</b>	528	<b>Harrowby, Lord</b>	721
<b>Bogatzki</b>	385	<b>Cuvier</b>	33, 520	<b>Hayley</b>	27
<b>Bolivar</b>	460	<b>Cyprian, St.</b>	208	<b>Heber, Bishop</b>	396, 703
<b>Boromeo</b>	504			<b>Henhofer</b>	498
<b>Bowen, Bishop</b>	55	<b>Daniels</b>	657	<b>Henry IV.</b>	231, 402
<b>Boyle</b>	420	<b>Davies</b>	754	<b>Hepburn</b>	167
<b>Boys</b>	339	<b>Davy</b>	47, 132, 656	<b>Hesse</b>	500
<b>Brandt, Count</b>	665	<b>De Luc</b>	44	<b>Hey</b>	175
<b>Braidwood</b>	491	<b>Diodorus</b>	ib.	<b>Hoare</b>	61, 333
<b>Brandram</b>	721	<b>Don Miguel</b>	334, 398	<b>Hobart, Bp.</b> 56, 102, 263, 725	
<b>Bridges, Rev. J.</b> 223, 290,		<b>Dubois, Abbe</b>	173	<b>Hodgson, A.</b>	522
	352, 629	<b>Duperney</b>	262	<b>Home, Sir E.</b>	719
<b>Brock</b>	230	<b>Dupin</b>	453	<b>Hood</b>	168
<b>Broglie, Madame</b>	296, 754			<b>Hooker</b>	342
<b>Brougham</b>	39, 398, 556	<b>Elliot</b>	18, 21, 267	<b>Horne, Bishop</b>	387
<b>Brown, Dr.</b>	363, 423	<b>Ellis</b>	570, 790	<b>Horne, T. H.</b> 99, 201, 702	
<b>Bryant, J.</b>	33, 253	<b>Elrington, Bishop</b>	744	<b>Horsley, Bishop</b>	342, 414,
<b>Buckland</b>	36, 46, 182	<b>Embury</b>	119		639, 690
<b>Bunyan</b>	753	<b>Ernesti</b>	282	<b>Hough</b>	663
<b>Burgess, Bishop</b> 8, 99, 408,		<b>Escoffery</b>	222	<b>Howard J.</b> 363, 423, 844	
	621	<b>Eusebius</b>	282	<b>W.</b>	447
<b>Buonaparte</b>	577			<b>Huet</b>	183
<b>Burnet, Bishop</b> 93, 99, 102,		<b>Faber</b> 33, 131, 168, 242, 302,		<b>Hulse</b>	690
	204		640, 690, 703	<b>Humboldt</b>	582
<b>Burn</b>	85	<b>Farraday</b>	47	<b>Hume</b>	651
<b>Burrough</b>	797	<b>Fauntleroy</b>	663, 728, 797	<b>Hunt</b>	68
<b>Burton</b>	583	<b>Field</b>	794		
<b>Buxton</b>	65, 451, 570	<b>Finlay</b>	57	<b>Irving</b>	442
<b>Byron, Lord</b>	335, 429, 619	<b>Fox</b>	609, 780	<b>Iturbide</b>	596
		<b>Fletcher</b>	420		
<b>Caillaud</b>	119	<b>Franklin</b> 107, 163, 264, 327		<b>Jack Gladstone</b> 20, 161, 559	

	Page		Page		Page
Jaquetot . . . . .	401, 407, 466	Ouseley, Sir W. . . . .	76, 182	Stapfer . . . . .	723
Jebb, Bishop . . . . .	96, 337, 362	Owen, R. . . . .	520	Steinkopff . . . . .	590, 721, 723
Jefferson . . . . .	520	Oxford, Lord . . . . .	25	Stephen . . . . .	297, 577, 623
Jennings . . . . .	642	Paley . . . . .	639, 642	Struensee, Count . . . . .	665, 729, 801
Johnson, Dr. J. . . . .	503	Parker, Archbishop . . . . .	452, 743	Sumner, J. B. . . . .	640, 690
Jones . . . . .	60	Parkhurst . . . . .	445, 740	C. R. . . . .	656
Joye . . . . .	278	Parry . . . . .	107, 259, 327, 531	Sykes, Sir M. . . . .	452
Judson . . . . .	593	Peers . . . . .	387	Taverner . . . . .	210, 281
Jukes . . . . .	43	Penn, G. . . . .	38, 44	Taylor, Bishop . . . . .	472
Kenyon, Lord . . . . .	333, 725	Pinckard . . . . .	87	Sir H. . . . .	724
Kieffer, Professor . . . . .	723	Pius VI. . . . .	425	Teignmouth, Lord . . . . .	721
Klaproth . . . . .	453, 657	Pococke . . . . .	678	Tertullian . . . . .	786
Knight, P. . . . .	519	Poole . . . . .	17	Telemachus . . . . .	18, 559
Kosciusko . . . . .	521	Pole, Dr. . . . .	689	Thornton, General . . . . .	660
Lambton . . . . .	581	Porteus . . . . .	420	Thurtell . . . . .	67, 149
Law, Bishop . . . . .	45	Pratt . . . . .	841	Tillotson, Abp. . . . .	205, 420
Laurence . . . . .	629	Price . . . . .	533, 593, 598	Tyndal . . . . .	25, 63, 140, 209, 278
Leahy . . . . .	19	Priestly, Dr. . . . .	232, 403	Tybam, Archbishop of . . . . .	727
Leland . . . . .	642	Quamina. . . . .	18, 162	Turretin . . . . .	518
L'Epee, Abbe de . . . . .	490	Raffles, Sir S. . . . .	583	Udney . . . . .	396
Lescesne . . . . .	222	Randolph, Bishop . . . . .	99	Van Ess . . . . .	499, 590, 813
Lindo . . . . .	620	Ravenscroft, Bishop . . . . .	59	Verhuel . . . . .	720
Liverpool, Lord . . . . .	129, 154	Rennell, Major . . . . .	327	Viesseaux . . . . .	582
Louis XIV. . . . .	231, 240, 401	T. . . . .	665	Volney . . . . .	707, 711
XVIII. . . . .	594	Richardson, Dr. . . . .	112, 167	Voltaire . . . . .	242, 323
Lowth, Bishop . . . . .	337	Richmond . . . . .	455	Waddington . . . . .	276
Lytleton, Lord . . . . .	287, 642	Ridley . . . . .	446	Wade . . . . .	663
Macbeth . . . . .	175	Robinson . . . . .	193	Wall . . . . .	211
McCarthy . . . . .	334, 399	Roden, Lord . . . . .	721	Walters . . . . .	45
Magee, Archbishop . . . . .	248, 701	Rogers . . . . .	1	Warburton, Bishop . . . . .	33, 131
McIntosh . . . . .	398	Roper . . . . .	520	. . . . .	243, 303, 777
M. Ali . . . . .	823	Ross, Captain . . . . .	182	Warren . . . . .	683
Mandeville . . . . .	6	A. L. . . . .	493	Watson . . . . .	223, 557, 621
Marolles . . . . .	232, 401, 465	Roughlev . . . . .	354	Watt . . . . .	452
Marsh, Bishop . . . . .	8, 9, 99, 452	Ryder, Bishop . . . . .	103	Weare . . . . .	68
Marsden . . . . .	794	Sacharissa . . . . .	456	Wellesley, Lord . . . . .	72
Martin . . . . .	129	Sancroft, Archbishop . . . . .	473	Wesley . . . . .	789
Martinoff . . . . .	119	Saurin . . . . .	650	West . . . . .	526
Martyn, H. . . . .	510	Sansure . . . . .	182	Wetherell . . . . .	452
Massillon . . . . .	101, 104	Scott, Rev. T. . . . .	175, 421, 504, 512, 719	Whateley . . . . .	518, 703
Matthew . . . . .	210	Archdeacon . . . . .	794	Wheatly . . . . .	10
Melville, Lord . . . . .	133	Searle . . . . .	52, 387	Wheaton . . . . .	123, 263, 725
Mends, Sir R. . . . .	833	Secker . . . . .	93	Whitby . . . . .	447
Migault . . . . .	229, 401, 468	Sharpe, Archbishop . . . . .	142	White . . . . .	26
Milner, J. . . . .	417	G. . . . .	143, 183	Bishop . . . . .	52, 123
Dean . . . . .	504	Shelley . . . . .	619	Whitfield . . . . .	789
Miller . . . . .	703	Shrewsbury . . . . .	23	Whitgrift, Archbishop . . . . .	347
Mill . . . . .	8	Shuckford . . . . .	44	Whitmore . . . . .	575
Monbodo, Lord . . . . .	429	Shunghee . . . . .	794	Wilberforce . . . . .	290, 352
Monod . . . . .	723	Sicard, Abbe . . . . .	228, 489	Wilson, D. . . . .	69, 136, 493, 596
Montespan, Madame . . . . .	349	Sigourney . . . . .	55	Mrs. . . . .	396, 525
More, Sir T. . . . .	519	Simeon . . . . .	531, 554, 556, 715	Woodford . . . . .	218
Morrison . . . . .	327, 392, 583, 588, 722	Smith . . . . .	18, 130, 159, 200, 265, 398, 462, 556, 592	Woodward . . . . .	205
Mortimer . . . . .	754	Mrs. . . . .	22, 399, 464, 592	Wootton . . . . .	347
Morse . . . . .	52	Somerset, Lord C. . . . .	48	Wortley . . . . .	129
Munter, Dr. . . . .	665, 729, 801	Spencer . . . . .	557	York, Duke of . . . . .	724, 728
Murray, J. . . . .	25	Spry, Dr. . . . .	791	Zuinglius . . . . .	500
Governor . . . . .	154, 557	Stael, Baron de . . . . .	723		
Newton, J. . . . .	509	Stanhope . . . . .	726		
Nolan . . . . .	282				

## INDEX TO THE TEXTS

ILLUSTRATED OR REFERRED TO.

	Page		Page		Page
GENESIS ii. 3	176	ECCLESIASTES iv. 13	449	LUKE xix. 7	610
viii. 13	76	ISAIAH xxix. 9-12	442	JOHN ii. 15	437
xxxi. 35	77	lxiv. 4.	741	v. 28, 29	735
xlvi. 11	209	JEREMIAH xvii. 9	740	ix. 6	349
EXODUS xxxviii. 8	77	LAMENTATIONS i. 18	277	ix.	608
DEUTERONOMY xx. 5	77	iii. 23	387	xiii. 16	143
1 SAMUEL xiii. 10	78	EZEKIEL xxiii. 25	277	ACTS xii. 21	79
xx. 24	78	HOSEA viii. 12	535	xxiv. 25	348
2 SAMUEL xi. 8	78	HABAKKUK ii. 4	678	ROMANS iv. 4, 5	212
xx. 9, 10	276	ZEPHANIAH iii. 2	283	v. 12	377
2 KINGS, v. 33	142	MATTHEW iii. 16	388	viii. 18-25	539
viii. 13	415	v. 20	674	viii. 26, 27	416
JOB iii. 5	277	v. 43	350, 741	xiii. 1	678
xxii. 21-23	343	vi. 6	142	1 COR. ii. 9	740
xxx. 1	78	x. 42	277	xiv. 1	81
PSALM xi. 1	441	xi. 7	348	xv. 22	319
xxii.	78	xii. 31, 32	447	GALATIANS iii. 20	318
xxiii. 1	144	xiii. 8	278	EPHESIANS iv. 1	475
lv. 6	441	xv. 15	390	2 THESS. iii. 5	410
lxxxviii. 4, 5	306	xxii. 4	79	HEBREWS i. 6	417
xcvii. 1	603	xxvii. 25	278	ii. 11	347
cv. 28	414	MARK vii. 33	349, 608	ix. 16	318
cix. 59	12	xiv. 1	278	xi. 1	677
cxix. 89-91	436	LUKE vii. 37	610	JAMES ii. 14	350
PROVERBS xxv. 20	17	viii. 2	ib.	1 JOHN v. 7	8, 208, 282

## INDEX TO THE SIGNATURES

IN VOLUME TWENTY-FOUR.

	Page		Page		Page
A. A.	360	H.	143, 349	Philo Rubric	212
A. B.	473	H. G.	12, 87	II. P X.	276
A. B. C.	363	Historicus	209		
A Catholic Priest	750	H. L.	17	R. Erator	8
A Friend to Infant Schools	690	Indignissimus	150	R. S.	351
An Admirer of Consistency	550	J. C. B.	530	Rusticia	550
Amicus	272	J. D. P.	423		
A Trinitarian	417	J. E. R.	26, 140	S.	620
A. Z.	27, 229	J. J.	93	S. B.	278
		J. M. W.	541	Scrutator	740
B. C.	288	J. P. Arrowsmith	492	S. G. E.	548
C. C. C.	615	Λογοφίλος	96	T. N. P.	620
C. L.	415, 678	Macarius	419	Urbanus	754
Clericus	9, 201, 350, 749	Monitor	362		
Constant Reader	741			Vicanus	276
C. W.	688	Νηραλιος	686		
		Ω	27	W. M.	611
D.	209	O. J. K.	541		
D. R. N.	152	Orthodox	753	X.	423, 748
		ΟυσΙΣ	350, 609	Y. S.	681
E.	144, 297, 343	Pastor	352	Z. W. A.	687
E. M. B.	415, 610				
F.	283				
G.	27				

END OF THE TWENTY-FOURTH VOLUME.

